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Discourses of Gotama the Buddha

II.

The Majjhima Nikāya.

The First Fifty Discourses

from the Collection

of the

Medium-Length Discourses

of

Gotama the Buddha.

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Freely rendered and abridged from the Pāli

By the **Bhikkhu Sīlācāra.**

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Volume II.

Atthaṇ hi nātho saraṇaṇ avoca na byañjanaṇ.

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TO HIM
THE HOLY ONE
THE EXALTED ONE
THE SUPREMELY AWAKENED ONE
HOMAGE!

◆

XXVI.

The Noble Aim.

One morning, whilst the Blessed One was sojourning in Anāthapiṇḍika's Pleasure-park, He took mantle and alms-bowl and went into Sāvatthī for alms of food. And a company of the monks approached the venerable Ānanda and thus addressed him: 'It is long, friend Ananda, since we heard a discourse upon the Doctrine from the lips of the Blessed One. Good were it, friend Ānanda, if we might attain to hear such discourse from the lips of the Blessed One.'

'Very well. Let the venerable ones repair to the hermitage of Rammaka the Recluse. It may befall that there they will come to hear a discourse upon the Doctrine from the lips of the Blessed One.

'So be it, friend,' the monks replied to the venerable Ānanda.

And now, the Blessed One, having returned from His round of begging in Sāvatthī and partaken of His meal, turned to the venerable Ānanda and said: 'Let us go the East Grove, Ānanda, to the pavilion of the mother of Migara, and there abide for the day!'

'So be it, Lord!' replied the venerable Ānanda to the Blessed One.

And the Blessed One along with the venerable Ānanda proceeded towards the East Grove, to the pavilion belonging to the mother of Migāra, there to pass the day.

Then the Blessed One, His period of meditation at an end, arose, and, addressing the venerable Ānanda, said: 'Let us now go to the Eastern Tank and there bathe our limbs!'

'So be it, Lord!' replied venerable Ānanda.

And the Blessed One accompanied by the venerable Ānanda went to the Eastern Tank, and, having finished bathing, the Blessed One came out of the water and stood clad in a single robe drying His limbs.

Then the venerable Ānanda, addressing the Blessed One, said: 'The hermitage of Rammaka the Recluse is not very far away from here, Lord. A pleasant, peaceful spot is Rammaka's hermitage. Good were it if the Blessed One should kindly deign to visit the hermitage of Rammaka the Recluse.' In silence the Blessed One gave assent and proceeded towards the hermitage.

Now at this same hour, a company of the monks had assembled together in Rammaka's hermitage for religious discourse, and the Blessed One stood without the door of the dwelling, awaiting the conclusion of the conversation within.

Then the Blessed One, becoming aware that the talk had ceased, cleared His throat and rattled at the bar of the door. Thereupon the monks opened to the Blessed One, and the Blessed One entered and took the seat made ready for him. So seated, the Blessed One then addressed the monks,

saying: 'For the discussion of what matter are you now assembled together here, and why have you broken off in the midst of your converse?'

'The Blessed One having come, it was on account of the Blessed One that we ceased from our religious converse.'

'Rightly said, O monks. As well-born youths who, moved thereto of faith, have left their homes for the homeless life, it behoves you to assemble yourselves together for religious discourse. When you come together, O disciples, two things are to be observed — either religious converse or noble silence.

'Two aims there are, disciples — the noble aim and the ignoble aim; and what is the noble aim?

'A certain person, himself subject to birth, seeks after that which also is subject to birth; himself subject to growth and decay, seeks after that which also is subject to growth and decay; himself subject to disease, seeks after that which also is subject to disease; himself subject to death, seeks after that which also is subject to death; himself subject to sorrow, seeks after that which also is subject to sorrow; himself subject to stain, seeks after that which also is subject to stain.

'And what, disciples, say you is subject to birth, to growth and decay, to disease, to death, to sorrow and to stain?

'Wife and children, slaves male and female, goats and sheep, fowls and swine, elephants, cattle, horses, mares, gold and silver — these all are subject to birth, growth and decay, disease, death, sorrow and stain, and, beguiled, infatuated, completely carried away by these things, himself subject to birth, growth and

decay, disease, death, sorrow and stain, he seeks after these things subject also to birth, growth and decay, disease, death, sorrow and stain. This, disciples, is the ignoble aim.

'And what is the noble aim? A certain person, himself subject to birth and perceiving the wretchedness of things subject to birth, seeks after the incomparable security of Nibbāna the birthless; himself subject to growth and decay and perceiving the wretchedness of things subject to growth and decay, seeks after the incomparable security of Nibbāna the free from growth and decay; himself subject to disease and perceiving the wretchedness of things subject to disease, seeks after the incomparable security of Nibbāna the free from disease; himself subject to death and perceiving the wretchedness of things subject to death, seeks after the incomparable security of Nibbāna the deathless; himself subject to sorrow and perceiving the wretchedness of things subject to sorrow, seeks after the incomparable security of Nibbāna the sorrowless; himself subject to stain and perceiving the wretchedness of things subject to stain, seeks after the incomparable security of Nibbāna the stainless. This, disciples, is the noble aim.

'I too, disciples, before I had attained to Enlightenment, being not yet fully enlightened, still only aiming at Enlightenment, myself still subject to birth, growth and decay, disease, death, sorrow and stain, sought after that which also is subject to birth, growth and decay, disease, death, sorrow and stain.

'Then I said to myself: "How now is this, that I, subject to birth, to growth and decay, to disease, to death, to sorrow and to stain, should only seek after

that which also is subject to birth, growth and decay, disease, death sorrow and stain?"

'And so, disciples, after a time, while still young, a black-haired lad in my youthful prime, just come to budding manhood's years, against the wishes of father and mother weeping and lamenting, I shore off hair and beard, and, garbing myself in robes of yellow, went forth from home vowed henceforth to the homeless life. Thus vowed to homelessness and seeking the highest good, the incomparable path to peace supreme, I went whither dwelt Āḷāra Kālāma and thus addressed him: "I desire, friend Kalāma, to lead the ascetic life under your teaching and discipline." Thereupon Āḷāra Kālāma made answer, saying: "You may stay with me, venerable one. Of such sort is this teaching that in no long time a man of parts, himself acquiring mastery, may of himself abide in the full knowledge and realisation thereof," and in no long time, disciples, but very speedily, I learned the doctrine; and, so far as concerns uttering with mouth and lips the words: "I know, I understand," I and others with me knew the Word of Wisdom and the ancient lore. Then the thought occurred to me: "When Āḷāra Kālāma declares: 'Having myself realised and know this doctrine, I abide in the attainment thereof,' it cannot all be a mere profession of faith; surely Āḷāra Kālāma sees and knows this doctrine."

'So I went to Āḷāra Kālāma and said to him: "How far, friend Kālāma, does this doctrine extend of which thou sayest that thou thyself hast attained to a knowledge and realisation?" Upon this, Āḷāra Kālāma made known to me the Realm of Nothingness. Then I considered within myself: "Not only in Āḷāra Kālāma are faith, energy, recollectedness and concentration to be

found; I too possess faith, energy, recollectedness and concentration. How now if I also strive after the full realisation of that doctrine whereof Āḷāra Kālāma says that he himself has attained to a knowledge and realisation?" And so, disciples, in no long time but very speedily, I myself attained to a knowledge and realisation of that doctrine.

'Then I went to Āḷāra Kālāma and said to him: "Is this the full extent, friend Kālāma, of this doctrine of which thou sayest that thou thyself abidest in the knowledge and realisation.'"

'"Thus far, friend, this doctrine extends of which I say that I myself have attained to a knowledge and realisation."'

'"But I also, friend, have reached thus far in this doctrine, and dwell in the attainment of a knowledge and realisation thereof."'

'"Happy, friend, are we; yea, doubly happy, in that we look upon such a venerable one, such a fellow-ascetic as thou! Exactly as I have taught the attainment of this doctrine, so hast thou gained a knowledge and realisation thereof. Exactly as thou hast gained a knowledge and realisation of this doctrine, so have I taught the attainment thereof. Thus, the doctrine which I know that thou knowest; and the doctrine which thou knowest that I know. As I am so art thou; as thou art so am I. Come friend, you and I together will lead this company of ascetics." Thus did Āḷāra Kālāma the teacher take me the pupil and put me on a perfect level with himself, so honouring me with exceeding great honour. But my thought was: "This teaching does not lead to turning away, to dispassion, to cessation, to quietude, to perfect penetration, to Supreme Awakening, to Nibbana, but

only to attainment to the Realm of Nothingness." And so, disciples, dissatisfied with this doctrine, I took my departure content therewith no longer.

'Then, seeking the highest good, the incomparable path to Peace Supreme, I went where dwelt Uddaka the disciple of Rāma and thus addressed him: "I wish, friend, to lead the ascetic life under this discipline and doctrine." Whereupon Uddaka the disciple of Rāma replied: "Abide with me, venerable one. Such is this doctrine, that in a very short time a man of ability may master it and abide in full knowledge and realisation thereof." And it was so, disciples, that I very speedily acquired this doctrine, and, so far as concerns lip-profession, I, as well as the others, learned the Word of Wisdom and the ancient lore. But I thought: "When Rāma says that he himself abides in a realisation and knowledge of the doctrine, this is certainly no mere formal utterance; Rāma must certainly know and understand this doctrine."

'So I went to Uddaka the disciple of Rāma and asked: "How far does this doctrine extend which Rāma says that he himself has comprehended and realised?" Thereupon Uddaka the disciple of Rāma revealed to me the Realm of Nothingness. Then I thought to myself: "Not Rama alone possesses faith, energy, recollectedness and concentration; in me also are to be found faith, energy, recollectedness and concentration. Let me too aim at the full realisation of that doctrine which Rāma professes to have comprehended and realised!" And it was so, that in a very short time I too attained of myself to a knowledge and realisation of that doctrine.

'Then I went to Uddaka the disciple of Rāma and asked him: "Is this the full extent, friend, of the

doctrine which Rāma says that he himself has known and realised?"

'"Thus far, friend, this doctrine extends which Rāma declares that he himself has known and realised.'"

'"But I also, friend, have reached thus far in this doctrine and abide in a knowledge and realisation thereof.'"

'"Happy, friend, are we; yea, doubly happy, in that it is ours to behold such a venerable one as thou, such a fellow-ascetic! Precisely as Rāma has taught the attainment of this doctrine thou hast won to a knowledge and realisation thereof. Precisely as thou hast won to a knowledge and realisation of this doctrine Rāma has taught the attainment thereof. The doctrine which Rāma knows thou knowest; the doctrine which thou knowest Rāma knows. As is Rāma so art thou; as thou art so is Rāma. Come friend, henceforth thou shalt lead this body of ascetics." After this fashion did Uddaka the disciple of Rāma set me, his equal fellow-disciple, in the place of his teacher, so honouring me with exceeding great honour. None the less my thought was: "This doctrine does not lead to turning away, to dispassion, to cessation, to quietude, to perfect penetration, to Supreme Awakening, to Nibbāna, but only to attainment to the Realm of Nothingness," and so, dissatisfied with this doctrine also, I departed thence no longer content therewith.

Wherefore, still seeking the highest good, still searching after the path of peace supreme, after a time in the course of my wanderings I came to the Magadha country, to the town of Uruvelā. And there I spied a beautiful secluded spot among the trees, with a

clear river flowing close by, easily accessible, pleasant, with fields and pastures all around.

'Then I said to myself: "Beautiful indeed is this peaceful, shady spot, by the pleasant, shallow, clear-flowing river, in the midst of the meadow-land. Here is all that a well-born youth can ask who is desirous following the way of Effort." And so, there I settled down: "This suits well for Effort," I said.

'Then, disciples, myself subject to birth, but perceiving the wretchedness of things subject to birth and seeking after the incomparable security of Nibbāna the birthless, to that incomparable security I attained, even to Nibbāna the birthless. Myself subject to growth and decay, but perceiving the wretchedness of things subject to growth and decay and seeking after the incomparable security of Nibbāna the free from growth and decay, to that incomparable security I attained, even to Nibbāna the free from growth and decay. Myself subject to disease, but perceiving the wretchedness of things subject to disease and seeking after the incomparable security of Nibbāna the free from disease, to that incomparable security I attained, even to Nibbāna the free from disease. Myself subject to death, but perceiving the wretchedness of things subject to death and seeking after the incomparable security of Nibbāna the deathless, to that incomparable security I attained, even to Nibbāna the deathless. Myself subject to sorrow, but perceiving the wretchedness of things subject to sorrow and seeking after the incomparable security of Nibbana the sorrowless, to that incomparable security I attained, even to Nibbāna the sorrowless. Myself subject to stain, but perceiving the wretchedness of things subject to stain and seeking after the incomparable security of Nibbāna

the stainless, to that incomparable security I attained, even to Nibbāna the stainless. Then I saw and knew: "Assured am I of deliverance; this is my final birth; never more shall I return hither!"

'Then, O disciples, the thought came to me: "This doctrine to which I have won is profound, hard to comprehend, difficult to explain, rare, precious, not to be come at by process of reasoning, subtle, only to be understood by the wise, but this race of mankind seek only for pleasure, take delight in pleasure, revel in pleasure. Thus seeking after and delighting in pleasure, this race of men will find it hard to comprehend the doctrine of the arising of all things through and in dependence upon causes. This thing too they will only with difficulty understand — the subsidence of all the predispositions, the doing away of all the bases of being, the quenching of craving, dispassion, cessation, Nibbāna, and now, should I publish this teaching abroad and others fail to understand, it would only result in trouble and vexation for me," and, with that, these stanzas never uttered before occurred to me: —

"This I have won by efforts dire
'Twere vain to tell to all the land.
The filled with hate and passion's fire
Such truth will never understand.

"For thwarting 'tis and delicate,
Deep, hard to comprehend, refined.
How shall men see it, lust-elate,
Of darkened and enshrouded mind?"

'Thus considering, O disciples, my mind was disposed to inactivity, not to the making known of the

Teaching. Then Brahmā Sahampati became aware of this my mood of mind and he thought: "Alas! the world will perish. Alas! the world will come to destruction, since this Accomplished One, this Exalted One, this Supremely Awakened One is of a mind to keep still and not to publish the Teaching abroad!" And, in the time that it might take a strong man to stretch out his arm and draw it back again, Brahmā Sahampati vanished from the Brahmā-world and made his appearance before me, and, baring his right shoulder and extending his folded hands towards me in supplication, Brahmā Sahampati thus entreated me: "Let the Blessed One preach the Doctrine! Let the Auspicious One make known the Teaching! Beings there are, only a little defiled with passion's dust, who, failing to hear the Law, will perish; these will understand the Teaching." So spake Brahmā Sahampati, and, having so spoken, continued: —

"In Māgadha is known from days of yore,
By faulty men devised, a faulty lore.
But thou, unlock this door to deathlessness
And let them hear the Lore pure lips express!

"As one who from a lofty mountain-brow
Looks down upon the spreading plain below,
So thou, O Wise One with all-seeing eye,
Ascend the peak of truth and wisdom high
And, sorrow-free, behold these men of sorrows,
The prey of birth and death through endless morrows!

"Arise, O Hero, Victor in the fight!
O faultless Leader, lead this world aright!
Make known, Blest One, thy Truth to all the land!
There will be those shall hear and, hearing, understand."

'Then, aware of Brahmā's wish and filled with compassion for beings, with the Eye of Enlightenment I looked out over the world, and, so looking with enlightened eye, I perceived some beings but little defiled and some much defiled; some sharp of wit and some dull of wit; some well-endowed and some ill-endowed; some quick of comprehension and some slow of comprehension; as well as some who held in dread the hereafter that follows upon evil deeds.

'Just as in a pond, where lotuses are growing blue and red and white, some of the lotus-plants, taking root and spreading all below the water, never rise above it but always remain beneath the surface, while some, rooted and extending in the water, rest upon the surface, and others, still, stand up clear of the surface of the pond, untouched of the watery element, even so, looking over the world with the eye of a Perfectly Awakened One, I perceived beings of all kinds — lightly stained and deeply stained, sharp and dull, good and bad, intelligent and stupid, and a few fearful of the penalty of fault that ensues in the after-world, and I answered Brahmā Sahampati in this stanza: —

"Of deathlessness, lo! I disclose the portals.
Ye that have ears come, hearken and believe!
Foreseeing future hurt, I kept from mortals
The peerless Truth, O Brahm, I did perceive."

'Then Brahmā Sahampati said: "The Blessed One has granted my request that He should make known the Teaching," and, pacing three times round me in token of homage, disappeared from the spot.

'Then I considered within myself: "To whom shall I first preach the Doctrine: who will most speedily

apprehend the Teaching?" Then I reflected: "There is Āḷāra Kālāma; he is learned, skilled, wise; long has he been almost free from defilement. How if I preach the Doctrine first to Āḷāra Kālama? Speedily will he understand it." Then one of the deities came to me and said: "Āḷāra Kālāma has been dead these seven days, Lord." Thereupon I perceived for myself that Āḷāra Kālāma had died seven days before and I thought: "A noble man was Āḷāra Kālāma. If he could have heard this Doctrine, he surely would have understood it and that speedily." And again I reflected: "To whom shall I first make known the Teaching: who will be readiest to apprehend it?" Then I remembered: "There is that Uddaka the disciple of Rāma; he is learned, skilled, wise, and for long has been but little subject to defilement. How if I first preach the Doctrine to him? He will be quick to comprehend it. Then one of the deities came to me and said: "Lord, at night-fall Uddaka the disciple of Rāma passed away," and then I also perceived for myself that Uddaka the disciple of Rāma had indeed passed away at night-fall. And I thought: "Noble was Uddaka the disciple of Rāma; if only he could have head the Doctrine, he would have comprehended it speedily." And once more I considered: "To whom shall I first make known the Teaching: who will most readily understand this Doctrine?" And I reflected: "Faithful to me were those five disciples of mine the while I wrestled and strove. How if I first make known this Doctrine to those five disciples?" And, with the Heavenly Eye, the purified, the superhuman, I beheld those five monks where they dwelt in the Deer-park of Isipatana near to Benares.

'Then, having stayed sufficiently long at Uruvelā,

I set out to go to Benares, and on the way, between the Bodhi Tree and Gayā, Upaka the naked ascetic met me and thus addressed me: "Placid and serene is thy countenance, friend, thy skin clear and bright. Under whom have you taken your vows: what is your Teacher's name: whose is the doctrine which you profess?"

'To this question from Upaka the naked ascetic I replied in these stanzas: —

"All-conqueror I, knower of all,
From every soil and stain released,
Renouncing all, from craving ceased,
Self-taught; whom should I Master call?

"That which I know I learned of none,
My fellow is not on the earth.
Of human or of heavenly birth
To equal me there is not one.

"I truly have attained release,
The world's unequalled teacher I.
Alone, enlightened perfectly,
I dwell in everlasting peace.

"Now to Benares Town I press
To set the Truth-wheel whirling round.
In this blind world I go to sound
The throbbing drum of deathlessness."

'"So thou takest thyself to be an Exalted One, an unlimited Conqueror?"'

'"Like me are conquerors," I reply,
"Who from the Banes have won release.
All evil things I make to cease,
Hence, Upaka, a conqueror."'

'"It may be so, friend; it may be so," said Upaka, nodding his head, and, turning into a side road, he went on his way.

'Then, wandering on from place to place, at length I came to the Deer-park of Isipatana near Benares, where were the five monks. And, seeing me approaching in the distance, they prompted one another, saying: "Here comes that ascetic Gotama, a luxurious fellow who has given up striving and turned to a life of ease. Let us not show him any reverence nor wait upon him nor take his robe and bowl from him! We will only place a seat for him, and if he likes he can sit down." However, as I continued to draw near, more and more these five monks felt themselves unable to hold to the resolve which they had made among themselves; for one rose and came to meet me and relieved me of my bowl and mantle, another prepared a seat for me, whilst another served me with water for my feet; but, in speaking to me, each addressed me by name, giving me only the ordinary title "friend".

'Then I spoke to the five monks as follows: "Call not the Blessed One by name nor yet by the title of 'friend' only! An Exalted One, O monks, is the Accomplished One; a Supremely Awakened One is He! Give ear, O monks, the deathless has been attained. I will instruct you, I will impart to you the doctrine. Following my instructions, in no long time you shall attain to that for sake of which well-born youths wholly retire from home to follow the homeless life. That utmost noble goal of the holy life ye shall know and realise for yourselves even in this present lifetime."

'Thereupon the five monks made reply as follows:

"But, friend Gotama, by thy penances, thy discipline, thy stern austerities, thou didst fail to attain to the superhuman, to the pre-eminence of perfectly-exalted knowledge and insight. How can it be, now that thou livest a life of luxury, hast ceased from striving and turned to live a life of ease, that thou shouldst reach the superhuman, the pre-eminence of perfectly-exalted knowledge and insight?"

'And thus I replied to these words of the five monks: "The Accomplished One has not abandoned himself to luxury, neither has he ceased from effort and turned to live a life of ease and comfort. Give ear, O monks, the deathless has been attained. I will instruct you, I will impart to you the doctrine. Following my instructions, in no long time you shall attain to that for sake of which well-born youths wholly retire from home to follow the homeless life. That utmost noble goal of the holy life ye shall know and realise for yourselves even in this present life-time."

'But a second time did those five monks reply to me as formerly and a second time did I make the same answer; and a third time still did those monks make the same reply. Whereupon I said to those five monks: "Confess, O monks, did ever I speak to you in this wise before?"

'"Nay indeed, Lord!"'

'"An Exalted One, O monks, is the Accomplished One; a Supremely Awakened One is he! Give ear, O monks, the deathless has been attained. I will instruct you, I will impart to you the doctrine. Following my instructions, in no long time you shall attain to that for sake of which well-born youths wholly retire from home to follow the

homeless life. That uttermost noble goal of the holy life ye shall know and realise for yourselves even in this present lifetime."

'And I succeeded in bringing all the five monks to an understanding of the Teaching. Two of the monks I instructed, whilst three of them went out for alms; and what of food those three brought back with them served for all six of us. And then, while I instructed those three monks, the other two went out on the begging-round, and what they brought back suppoted all six of us. And those five monks, thus counselled, thus instructed by me, themselves subject to birth, to growth and decay, to disease, to death, to sorrow and to stain, attained to the incomparable security of Nibbāna the birthless, the free from growth and decay and disease, the deathless, the sorrowless, the stainless. And they perceived and knew for themselves: "Assured are we of deliverance; this is our final birth; nevermore shall we return hither!"

'Five in number, disciples, are the Objects of Craving, these namely: — Forms apprehensible by the visual sense, Sounds apprehensible by the auditory sense, Odours apprehensible by the olfactory sense, Flavours apprehensible by the gustatory sense and Contactions apprehensible by the tactile sense; each and all desired, longed for, pleasing, delightful, conjoined with Craving, provocative of Lust.

'As a deer of the forest, lying caught in a snare, of which one must say: "Lost, undone, at the mercy of the hunter; when the hunter comes it will not be able to make its escape," so, whatsoever ascetic or recluse is beguiled by the Five Objects of Craving, and, infatuated, abandons himself thereto and eats,

perceiving not their wretchedness, thinking naught of escape — of such this word holds good: "Lost, undone, they are at the mercy of the Wicked One!"

'And as a deer of the forest that lies down not caught in a snare, of which one would say: "Not lost, not undone, it is not at the mercy of the hunter, and if the hunter should come it will be able to make its escape," even thus are those ascetics and recluses who are not beguiled by the Five Objects of Craving, and, uninfatuated, do not abandon themselves thereto but use them aware of their wretchedness and mindful of escape — of them this word holds good: "Not lost, not undone, they are not at the mercy of the Wicked One!"

'Just as a deer of the forest, wandering at will through grove and on hill-side, walks, stands still, rests and lies down in perfect security because it is beyond the reach of the hunter, even so also the monk who dwells in the attainment of the First and the Second and the Third and the Fourth High Ecstasy — of such a one it is said: "He has blinded Mara, utterly destroyed the eye of Mara, is no more to be seen of that Wicked One."

'And the monk who has attained to the Realm of Infinite Space, to the Realm of Infinite Consciousness, to the Realm of Nothingness and to the Realm of Neither Perception nor Non-perception, and, finally transcending that realm, arrives at the cessation of all perception and sensation whatsoever, so that, seeing by wisdom, all Bane withers away from him — of this monk it is said: "He has blinded Mara, utterly destroyed the eye of Māra, is no more to be seen of that Wicked One; he has sur-

mounted the Lust of the World! He walks, stands still, rests and lies down in perfect security: and why so? Even because he is beyond the reach of the Wicked One."'

So spake the Blessed One.

XXVII.

The Parable of the Elephant Footprint I.

One afternoon, whilst the Blessed One was staying at Anathapiṇḍika's Park, Jāṇussoṇi the brahmin set out from Savatthī in a white-canopied chariot, and, seeing Pilotika the Pilgrim coming along in the distance, he hailed him, saying: 'Ho there, honoured Vacchāyana, whence come you at such an hour of the day?'

'Why sir, I am just returning from a visit to the ascetic Gotama.'

'And what do you think of him, honoured Vacchāyana? Does ascetic Gotama seem possessed of wisdom; is he learned, think you?'

'Who sir am I, that I should know the extent of ascetic Gotama's attainments in wisdom? He that is his peer, he only may say of what wisdom ascetic Gotama is possessed!'

'What high praise the honoured Vacchāyana bestows upon ascetic Gotama!'

'Who sir am I, that I should praise ascetic Gotama?

Praised by the praised indeed is he, the excellent Gotama, the chief among gods and men!'

'But what particular quality has the honoured Vacchāyana observed in ascetic Gotama, that he should thus be moved to place such confidence in him?'

'Just as a capable elephant-forest ranger, entering the forest and there espying the huge footprint of an elephant, great in length and in breadth, will come to the conclusion: "This elephant must be a big one," in the same way, perceiving the four footprints of the ascetic Gotama, I have come to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is the Truth by the Blessed One; well lived is the life by the Brotherhood of the Blessed One."

'What are the Four Footprints?'

'Many a learned man have I seen of the warrior class, subtle, accomplished controversialists, able, so to say, to split hairs; of their wit, at is were, cleaving through fabrics of views; and these have come to hear that ascetic Gotama was on his way to visit this or the other village or town. Accordingly they have framed a question for him. "We will go," they have said, "to ascetic Gotama and we will put this question to him. If he gives us this answer, we shall catch him this way; if he gives us that answer, we shall catch him that way;" and in due course, learning of the actual arrival of ascetic Gotama in such and such a place, they have gone thither with intent to encounter him. Then ascetic Gotama has instructed, fortified, quickened and refreshed them with discourse upon the Doctrine, and, thus instructed and refreshed by ascetic Gotama, they have not even put their question to him, let alone caught him in his words, but have actually become followers of ascetic Gotama. And so

sir, when I saw this first footprint of ascetic Gotama, I came to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is the Truth by the Blessed One; well lived is the life by the Brotherhood of the Blessed One."

'And many learned ones of the priestly class have I seen and many learned ones of the householder class, accomplished controversialists all; and each has planned to trap ascetic Gotama with a cunningly devised question, but each has been instructed and refreshed by ascetic Gotama, and, leaving his question unasked, so far from tripping up ascetic Gotama in his speech, each has actually become a follower of ascetic Gotama; and this to me has been as the second footprint and as the third footprint of ascetic Gotama. And a second and a third time I have drawn the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is the Truth by the Blessed One; well lived is the life by the Brotherhood of the Blessed One."

'I have also seen many learned ascetics, subtle, acute debaters, splitters of hairs, so to speak, who lived, one might say, to cut to pieces systems of thought with their skill and knowledge, and, coming to hear that ascetic Gotama was on his way to a certain village or town, they have drawn up a query to put to him, such that if he answered it thus, they would trip him up thus, and if he answered it so, they would trip him up so. They have gone to ascetic Gotama at the place whither he had come, but ascetic Gotama has so instructed fortified, quickened and refreshed them with discourse upon the Doctrine, that they have not even asked him their question, let alone tripped him up in his reply, but have actually entreated

him that he might accept them as his disciples, henceforth under him to follow the homeless life, and they have received ordination at the hands of ascetic Gotama. Having become his disciples and living apart in earnest and resolute effort, in no long time they have realised and known for themselves, even in their present lifetime, that supreme goal of the Holy Life for the sake of which young men of family go forth from home to homelessness, and they have said to themselves: "Truly we had lost our reason; truly we have regained our reason! Before we were no ascetics, yet we thought ourselves to be ascetics. Before we were not holy ones, still we considered ourselves holy ones. Before we were not delivered ones, yet we regarded ourselves as delivered ones. But now are we ascetics indeed; now are we holy ones indeed; now are we delivered ones indeed!" And, seeing this the fourth footprint of ascetic Gotama, I came to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is the Truth by the Blessed One; well lived is the life by the Brotherhood of the Blessed One!" Yea, beholding these four footprints, this was the conclusion to which I came.'

At these words, Jāṇussoṇi the brahmin came down from his white-canopied chariot, and, baring his right shoulder, extended his folded hands in the direction where dwelt the Blessed One and thrice repeated the joyous exclamation: 'Homage to the Holy One, the Exalted One, the Supremely Awakened One! Homage to the Holy One, the Exalted One, the Supremely Awakened One! Homage to the Holy One, the Exalted One, the Supremely Awakened One! Would that some time we might meet with the excellent Gotama and find fitting occasion to hold converse with him!'

Then Jāṇussoṇi the brahmin went where was the Blessed One, and, greeting him with the customary compliments of friendship and civility, sat down respectfully at one side, and proceeded to inform the Blessed One of all that had passed between Pilgrim Pilotika and himself, and when Jāṇussoṇi had made an end, the Blessed One said:

'The simile of the elephant's footprint so far is not fully borne out. Hearken and give good heed and I shall tell how the simile of the elephant's footprint is fulfilled in every detail!'

'Very good, revered Sir,' replied Jāṇussoṇi to the Blessed One.

The Blessed One spake as follows:

'Suppose, brahmin, that an elephant-forest ranger upon entering the forest sees on the ground the huge footprint of an elephant, great in length as well as in breadth — if he is an experienced ranger he will not there and then draw the conclusion: "Verily this is a big elephant," and why not? Because, brahmin, there are in the elephant-forest female elephants called "Dwarfs" which have great feet, and this might be the footprint of one of them. And suppose that the ranger follows up the track and comes upon another footprint of an elephant, huge in length and in breadth, with the tall cane-brake near by all trampled down. If he is an experienced ranger, he does not immediately conclude that this indicates a huge elephant, for he knows that there are in the forest large-footed female elephants called "Brake-tramplers", and this might well be the footprint of one of these. Suppose that, still following up the track, he again meets with an elephant footprint of great length and breadth, with the tall cane-brake all about laid low and with the marks of

tusks upon it, still, as an experienced ranger, he does not conclude at once that these are the tokens of a huge elephant, for in the forest are to be found large-footed female elephants called "Brake-tuskers", and this might only be one of their footprints. Suppose that, still pursuing the track, he again finds an elephant footprint huge in length and in breadth, with the tall brake all around crushed down and dented with tusk-marks and with the branches of trees strewn on the ground, and then catches sight of an elephant either walking or standing still or resting or lying down under the trees or out in the open, now will that elephant-forest ranger conclude: "There it is, the big elephant!"

In the selfsame way, O brahmin, here in this world an Accomplished One makes his appearance, an Exalted One, a Supremely Awakened One, perfect in knowledge and in conduct, an Auspicious One, a knower of all the worlds, an incomparable guide to men who desire guidance, a Teacher of gods and men, an Awakened One, a Blessed One, and, having of himself known and comprehended this entire universe of gods and men with its deities and Māras and Brahmās and its race of ascetics and recluses, he imparts his knowledge to others. Both in the letter and in the spirit he expounds the Truth, excellent in its origin, excellent in its progress and excellent in its goal; he makes known the Holy Life perfect and pure. The Truth is heard by a householder or by the son of a householder or by one of some other rank in life, and, hearing it, he is moved to put his faith in the Accomplished One. So believing with all his heart, he reflects within himself: "Cramped and confined is household life, a den of dust, but the life of the homeless one is as the open air of heaven!

Hard is it for him who bides at home to live out, as it should be lived, the Holy Life in all its perfection, in all its purity! How if I shear off hair and beard, and, donning yellow raiment, leave home behind and henceforth follow the homeless life?"

'And so, not long after, abandoning his few possessions or his great possessions, bidding farewell to a small circle of kinsmen and friends or to a large circle of kinsmen and friends, he shears off hair and beard, and, garbed in yellow, goes forth from home to homelessness.

'And now, vowed to the homeless life, wholly devoted to the life and discipline of the monk, he abstains from all taking of life, shuns taking the life of any living thing. Laying aside cudgel and sword, he is mild and merciful, kind and compassionate towards every living creature. He refrains from the taking of what has not been given him, shuns taking things ungiven. Taking only what is offered him, waiting for such gifts, he abides heart-free from all thievish intent. Refraining from unchastity, he lives the pure, the chaste life. He shuns the sexual act, the vulgar, the common! He refrains from lying, shuns the uttering of untruth. He speaks the truth, holds to the truth; staunch and trustworthy, he is no worldly deceiver. He abstains from tale-bearing, shuns slanderous speech. What he hears in this quarter he does not repeat in that, so as to create trouble for people here; and what he chances to hear in that quarter he does not repeat in this, so as to cause annoyance to the people there. Those at variance he brings together and those already in union he encourages. Concord pleases him, concord rejoices him, in concord is all his delight. He speaks words that make for concord; he refrains from harsh speech,

shuns speaking roughly. Whatsoever words are blameless, pleasant to the ear, loving, heart-moving, courteous, charming and delighting all who hear them — such are the words he speaks. He abstains from idle chatter, shuns unprofitable conversation. Speaking in proper season, in accordance with fact, to the purpose, in accord with the Doctrine, in accord with the Discipline, his words are a precious treasure, full of appropriate comparisons, discriminating and to the point. He abstains from doing any injury to seeds or growing plants. He partakes of but one meal a day, eats no evening meal; he shuns eating out of proper season. He keeps away from singing, dancing and theatrical representations. He shuns using garlands, scents, unguents, ornaments, decorations, adornments. He abstains from using broad or high beds. He declines to accept gold or silver, uncooked grain or raw meat. He abstains from the possession of women or girls, slaves male or female, goats or sheep, fowls or swine, elephants, cattle, horses, mares, fields or lands. He avoids having aught to do with fetching and carrying messages. He abstains from trafficking and merchandising. He has naught to do with false balances, false weights or false measures. He shuns the crooked ways of bribery, deception and fraud. He keeps aloof from maiming, murder, abduction, highway robbery, wholesale plundering and every deed of violence. He is contented with the robes he receives for the covering of his body and with the food he receives for the maintenance of his life, and, whithersoever he goes, he takes with him only such things as are proper and necessary. Even as the winged bird, whithersoever it flies, bears with it only its wings, so the monk is contented with what he gets of clothing and food, and, journeying,

takes with him only needful requisites. By the faithful observance of this noble body of precepts of right conduct he enjoys cloudless happiness within.

'And having with the eye perceived a form, with the ear a sound, with the nose an odour, with the tongue a flavour, with the body a contaction or with the mind an idea, he does not dwell upon the mental image thereof, takes no special note of the same. But inasmuch as the organs of sense being unrestrained, occasion is thereby given for the arising of craving and unhappiness and evil and insalutary thoughts, he practises restraint of the organs of sense, keeps a watch upon them, brings them into subjection, and, by faithful adherence to this noble restraint of the senses, he enjoys glorious happiness within.

'He is mindful and recollected in all his comings and goings, in looking off and in looking close by, in drawing in his arm and in stretching it forth, in bearing his bowl and robe, in eating and in drinking, in tasting and swallowing, in attending to nature's calls, in walking, in standing still and in sitting down; asleep or awake, speaking or keeping silence, at all times he is mindful and recollected.

'Strictly holding to this noble body of precepts, to this noble restraining of the organs of sense, to this noble practice of recollectedness, he seeks out for himself a secluded place of abode, under a tree of the forest, in a rocky recess, in a mountain cave, in a place of tombs, in the heart of the jungle or on a heap of straw in the open fields; and, having returned from his begging round and partaken of his meal, he sits down with legs crossed under him, body held upright, and deliberately practises recollectedness. Putting away worldly

craving, he abides with thoughts free from craving; he clears his mind of craving. Putting away anger and ill-will, he abides benevolent-minded. Kindly and compassionate towards everything that lives, he clears his mind of all anger and ill-will. Putting away sloth and torpor, he dwells vigilant and alert. Wholly conscious and recollected, he clears his mind of sloth and torpor. Putting away restless brooding, he dwells in quietude. His inward thoughts quieted, he clears his mind of restless brooding. Putting away indecision, he dwells delivered from indecision. No longer questioning what things are good, he clears his mind from indecision.

'And now, having put away these five impediments, recognised these impurities, these weaknesses of the mind, withdrawn from passion and from all things evil yet still exercising cognition and reflection, in the joy and bliss that come of seclusion, he attains to the First High Ecstasy; and this, brahmin, is called a footprint of an Accomplished One, a track of an Accomplished One, a tusk-mark of an Accomplished One.

'But the noble disciple does not come to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is the Truth by the Blessed One; well lived is the life by the Brotherhood of the Blessed One." For again, stilling cognition and reflection, in deep inward tranquillity the mind emerging sole, wholly ceased from cognition and reflection, in the joy and bliss that come of concentration, he attains to the Second High Ecstasy; and this, brahmin, is called a footprint, a track, a tusk-mark of an Accomplished One.

'But still the noble disciple does not conclude: "A Supremely Awakened One is the Blessed One; well proclaimed is His Truth; well living is His Brotherhood."

For again, joyous, passion-free, even-minded, he abides clearly conscious and recollected, and in the body tastes the bliss of which the Noble Ones tell: "The man of even and collected mind abides in bliss!" So attains he to the Third High Ecstasy; and this, brahmin, is called a footprint, a track, a tusk-mark of an Accomplished One.

'And still the noble disciple does not conclude: "A Supremely Awakened One is the Blessed One; well proclaimed is His Truth; well living is His Brotherhood." For again, leaving pleasure and pain behind, with the fading out of all past joy and sorrow, in the painless, pleasureless purity of an even and collected mind, he attains to the Fourth High Ecstasy; and this, brahmin, is called a footprint, a track, tusk-mark of an Accomplished One.

'And still the noble disciple does not come to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is His Truth; well living is His Brotherhood." For now, with thoughts fixed, purified, cleansed, stainless, purged of impurity, pliant, serviceable, firmly established, immovable, he directs his mind to the remembering of his previous forms of existence, and attains to a knowledge thereof in all their various details and particulars; and this is called a footprint, a track, a tusk-mark of an Accomplished One.

'But still the noble disciple does not come to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is His Truth; well living is His Brotherhood," but he directs his mind towards acquiring a knowledge of the disappearing and reappearing of beings. And with the Heavenly Eye, the pure, the supernuman, he perceives how beings depart from this world and again return to it under diverse condi-

tions of weal or of woe, each according to his deeds; and this is called a footprint, a track, a tusk-mark of an Accomplished One.

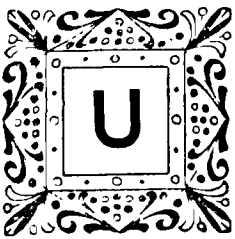
'But still the noble disciple does not come to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is His Truth; well living is His Brotherhood," for he turns his mind to knowing the bringing to an end of the Banes, and he recognises in their true nature, Suffering, the Arising of Suffering, the Ceasing of Suffering and the Path that leads to the Ceasing of Suffering. He also perceives, as they truly are, the Banes, the Arising of the Banes, the Ceasing of the Banes and the Path that leads to the Ceasing of the Banes; and this is called a footprint, a track, a tusk-mark of an Accomplished One.

'But still the noble disciple does not come to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is His Truth; well living is His Brotherhood," for, thus perceiving, thus comprehending, he frees his mind from the Bane of Lust, frees his mind from the Bane of Clinging to Existence, frees his mind from the Bane of Ignorance, and he knows: "In being delivered lies deliverance. Life is lived out; the Holy Goal achieved; done all that was to do; for me this world is no more!" This, brahmin, is called a footprint of an Accomplished One, a track of an Accomplished One, a tusk-mark of an Accomplished One, and with this the noble disciple comes to the conclusion: "A Supremely Awakened One is the Blessed One; well proclaimed is the Truth by the Blessed One; well lived is the life by the Brotherhood of the Blessed One," for with this, O brahmin, the simile of the elephant's footprint is completely borne out.'

When the Blessed One had made an end of speaking, Jāṇussoṇi the brahmin exclaimed: 'Excellent, Lord Gotama, O most excellent! Henceforth I put my confidence in the revered Gotama, in His Doctrine and in His Order. May the revered Gotama deign to regard me as follower of His from this day henceforth, long as life shall last!'

XXVIII.

The Parable of the Elephant Footprint II.



pon one occasion the venerable Sariputta addressed the monks as follows:

Just as all living creatures that go upon feet find passage-way in the footsteps of the elephant, the footprint of the elephant being by them held in the highest esteem by reason of its great size, even so, all things whatsoever that are good and salutary are contained and comprehended in the Four Most Excellent Truths, namely, in these: the Most Excellent Truth of Suffering, the Most Excellent Truth of the Arising of Suffering, the Most Excellent Truth of the Ceasing of Suffering and the Most Excellent Truth of the Path that leads to the Ceasing of Suffering.

And this is the Most Excellent Truth of Suffering: birth is suffering, growth and decay are suffering, death is suffering, sorrow, lamentation, pain, grief and despair are suffering. Not to receive what one desires, this is suffering; in short, the Five Components of Attachment are suffering, these namely: Attach-

ment to Form, Attachment to Sensation, Attachment to Perception, Attachment to the Mentations, Attachment to Consciousness. And what is the Component Attachment to Form? The Four Chief Elements and such Form as arises through the Four Chief Elements. And what are the Four Chief Elements? The Four Chief Elements are the Earthy Principle, the Watery Principle, the Fiery Principle and the Airy Principle.

And what is the Earthy Principle? The Earthy Principle may be either internal or external whereof the internal division is as follows. Whatsoever is found in the subject proper to the person, of a hard or solid nature, such as the hair of the head or of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement and whatever else of a hard or solid nature exists in the subject proper to the person — this is called the Internal Earthy Principle. Whatsoever exists of the Earthy Principle, whether belonging to the subject or foreign to the subject, all is designated by the name Earthy Principle; and 'This belongs not to me, this am I not, this is no *I* of mine!' thus, according to the true nature of things, in the light of the highest wisdom, is this Principle to be regarded. So regarding it, one is seized with aversion for the Earthy Principle, one's mind turns from it in disgust.

A time will come when the External Watery Principle will rise in fury, and, when that happens, the external Earthy Principle will disappear. In that day this great External Earthy Principle will unmistakably reveal itself as transient, will show itself subject to ruin, destruction and all vicissitude. What then of this fathom-long form, this domain of desire? Is there aught here of which may rightly be said 'I' or 'Mine'

or 'Am'? Nay, verily, nothing whatsoever! But if the monk, remembering the Teacher, the Teaching and the Company of the Taught, stands firm upon the sure foundation of Even-mindedness, then is he blessed. Attained to this, verily the monk has achieved much.

And what is the Watery Principle? The Watery Principle may be either internal or external whereof the internal division is as follows. Whatsoever is found in the subject proper to the person, of a fluid or watery nature, such as bile, phlegm, pus, blood, perspiration, fat, tears, sperm, spittle, nasal mucus, oil of the joints, urine and whatever else of a fluid or watery nature exists in the subject proper to the person — this is called the Internal Watery Principle. Whatsoever exists of the Watery Principle, whether belonging to the subject or foreign to the subject, all is designated by the name Watery Principle; and 'This belongs not to me, this am I not, this is no *I* of mine!' thus, according to the true nature of things, in the light of the highest wisdom, is this Principle to be regarded. So regarding it, one is seized with aversion for the Watery Principle, one's mind turns from it in disgust.

A time will come when the External Watery Principle will rise in fury and sweep away village and town and city and province and kingdom. Yea, there will come a time when the waters of the great ocean will be hundreds of miles deep, many hundreds of miles deep. And a time will come when the waters in the great ocean will stand no more than seven palm-trees' height in depth, then six, then five, four, three, two and, at last, only one palm-tree's height in depth. There will come a time when the water in the great ocean will stand only seven men's height in

depth, then only six, then five, four, three, two and, finally, only one man's height in depth. And a time will be when the water in the great ocean will only come up to a man's middle, then to his loins, then to his knee, then only to his ancle. Yea, there will come a time when there will be no more water left in the great ocean than will cover one joint of the finger. In that day this great External Watery Principle will unmistakably reveal itself as transient, will show itself subject to ruin, destruction and all vicissitude. What, then, of this fathom-long form, this domain of desire? Is there aught here of which may rightly be said 'I' or 'Mine' or 'Am'? Nay, verily, nothing whatsoever! But if the monk, remembering the Teacher, the Teaching and the Company of the Taught, stands sure upon the firm foundation of Even-mindedness, then is he blessed. Attained to this, verily the monk has achieved much.

And what is the Fiery Principle? The Fiery Principle may be either internal or external whereof the internal division is as follows. Whatsoever is found in the subject proper to the person, of the nature of heat or fire, such as that wherethrough warmth is present, whereby digestion takes place, whereby the physical frame becomes heated, whereby what is eaten and drunken, tasted and swallowed undergoes complete transformation, and whatever else of a hot or fiery nature exists in the subject proper to the person — this is called the Internal Fiery Principle. Whatsoever exists of the Fiery Principle; whether belonging to the subject or foreign to the subject - all is designated by the name Fiery Principle, and 'This belongs not to me, this am I not, this is no *I* of mine!' thus, according to the true nature of things, in the light of

the highest wisdom, is this Principle to be regarded. So regarding it, one is seized with aversion for the Fiery Principle, one's mind turns from it in disgust.

A time will come when the External Fiery Principle will rage furiously and devour village and town and city and province and kingdom, and, spreading over meadows and pastures, jungle and plain and pleasure-grove, will only cease when there is naught to devour. And there will come a time when men will seek to preserve fire with a fan made out of a fowl's wing or from scraps of hide. In that day this great External Fiery Principle will unmistakably reveal itself as transient, will show itself subject to ruin, destruction and all vicissitude. What then of this fathom-long form, this domain of desire? Is there aught here of which may rightly be said 'I' or 'Mine' or 'Am'? Nay, verily, nothing whatsoever! But if the monk, remembering the Teacher, the Teaching and the Company of the Taught, stands firm upon the sure foundation of Even-mindedness, then is he blessed. Attained to this, verily the monk has achieved much.

And what is the Airy Principle? The Airy Principle may be either internal or external whereof the internal division is as follows. Whatsoever is found in the subject proper to the person, of the nature of air or wind, such as the up-coming airs and the down-going airs, the wind seated in stomach and intestines, the airs that traverse the limbs, the incoming and out-going breaths — this and whatever else of an airy or windy nature exists in the subject proper to the person is called the Internal Airy Principle, and 'This belongs not me, this am I not, this is no *I* of mine!' thus, according to the true nature of things, in the light of the highest wisdom, is this Principle to be

regarded. So regarding it, one is seized with aversion for it, one's mind turns from it in disgust.

A time will come when the External Airy Principle will rage in fury and carry away village and town and city and province and kingdom, and there will also come a time when, in the last month of the hot season, not a blade of grass stirring in the water-courses, men will seek to make a little wind with a fan made from a palm-stalk. In that day this great External Airy Principle will unmistakably reveal itself as transient, will show itself subject to ruin, destruction and all vicissitude. What then of this fathom-long form, this domain of desire? Is there aught here of which may rightly be said 'I' or 'Mine' or 'Am'? Nay, verily, nothing whatsoever!

Wherefore, friends, when men abuse, revile, miscall and evilly entreat the monk, thus runs his thought: 'By reason of Auditory Contact has this sensation of pain arisen in me, and its existence is dependent upon a cause, it is not independent of any cause. But upon what is it dependent? It is dependent upon Contact,' and then he perceives: 'Contact is transient;' then he perceives: 'Sensation is transient;' then he perceives: 'Perception is transient;' then he perceives: 'The Mentations are transient;' then he perceives: 'Consciousness is transient,' and, having these considerations before his mind, his heart is lifted up, is satisfied, fortified, fixed in certainty. Even if men should treat the monk despitefully, ungraciously, harshly; beat him with fists, pelt him with clods, belabour him with cudgels or smite him with swords, this is his thought: 'So constituted is this body that it can be beaten with fists, pelted with clods, belaboured with cudgels, smitten with swords, but thus has the Blessed One spoken

in the Parable of the Saw: "Even if highway robbers with a two-handed saw should take and dismember you limb by limb, whoso grew darkened in mind thereby would not be fulfilling my injunctions." Resolutely shall I summon up my Energy, undistracted persist in Recollectedness, with body calmed and quieted, with mind steadied and brought to one-nesss; and now, if they so wish, let them beat this body with fists, pelt it with clods, belabour it with cudgels, smite it with swords, that the Teaching of the Buddhas may be fulfilled.' But if this monk, thus remembering the Teacher, the Teaching and the Company of the Taught, is not well grounded upon the sure foundation of Even-mindedness, he will be much perturbed, will become agitated. 'O what pains I suffer!' he will say to himself. 'Verily this is no pleasant thing; how hard it is to bear this! Truly this is no easy thing for me to endure who, remembering the Teacher, the Teaching and the Company of the Taught, am not well grounded upon the sure foundation of Even-mindedness!' Just as a daughter-in-law upon meeting her father-in-law becomes perturbed and agitated, in the selfsame way does the monk become perturbed and agitated who, remembering the Teacher, the Teaching and the Company of the Taught, is not well grounded upon the sure foundation of Even-mindedness. But if the monk, remembering the Teacher, the Teaching and the Company of the Taught, stands firm upon the sure foundation of Even-mindedness, then is he blessed. Attained to this, verily the monk has achieved much.

Just as the enclosed space which we call a house comes to be through the conjunction of timbers and bindweed and grass and mud, in the selfsame way, through the conjunction of bone and sinew and flesh

and skin, there comes to be this enclosed space which we call a body.

If, friends, the inward organ of vision exists intact, but external forms do not come within its range and hence the proper conjunction is lacking, then the corresponding feature of consciousness does not make itself manifest. And if the inward organ of vision is not defective and outward forms do come within its reach, but the appropriate conjunction fails to take place, then again the corresponding feature of consciousness does not manifest itself. If, however, the inward organ of vision is uninjured and outward forms come within its reach and the proper conjunction takes place, then the corresponding feature of consciousness makes itself manifest. As with the internal organ of vision, so with the internal organ of hearing, the internal organ of smell, the internal organ of taste, the internal organ of touch, the internal organ of thought. If each is whole and intact, but the corresponding external object does not come within its range and hence the appropriate conjunction is lacking, then the corresponding feature of consciousness does not make itself manifest. And if the internal organ is whole and intact and the corresponding external object does come within its range, but the proper conjunction fails to take place, then again the corresponding feature of consciousness does not make itself manifest. If, however, the internal organ is whole and intact and the corresponding external object comes within its range and the appropriate conjunction takes place, then the corresponding feature of consciousness makes itself manifest.

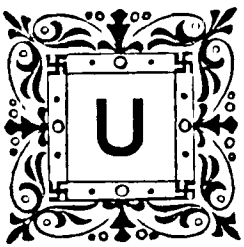
Every Form that so comes to be ranks as component of the Attachment to Form. Every Sensation that so comes to be ranks as component of the Attachment

to Sensation. Every Perception that so comes to be ranks as component of the Attachment to Perception. Every Mentation that so comes to be ranks as component of the Attachment to Mentations. Every Consciousness that so comes to be ranks as component of the Attachment to Consciousness. And the monk recognises: 'Thus is the grouping, the collecting, the placing together of these Five Components of Attachment,' but thus has the Blessed One spoken: 'Whoso perceives the Arising of things through Cause, the same perceives the Truth. Whoso perceives the Truth, the same perceives the Arising of things through Cause.' In dependence upon a cause, verily, have these Five Components of Attachment arisen. Desire, longing, complaisance and inclination, as regards these Five Components of Attachment — this is the Arising of Suffering; and the suppression of eager desire, the putting away of eager desire, as regards these Five Components of Attachment — this is the Ceasing of Suffering. The monk who has attained to this verily he has achieved much.

So spake the venerable Sāriputta.

XXIX.

The Heart-wood, I.



pon one occasion, shortly after the secession of Devadatta, the Blessed One with reference to Devadatta thus addressed His disciples:

Many a youth of good family, impelled by faith, leaves home behind and vows himself to the homeless life. 'Escaped am I from birth,' he says to himself, escaped from growth and decay, escaped from death, from sorrow, from lamentation, from pain, from grief, from despair. I am escaped from Suffering, have overcome Suffering. Would that this entire Sum of Suffering might declare itself at an end!' And now, vowed to the homeless life, he acquires gifts, honours and good repute, and he is pleased at receiving these things, his aspirations are completely satisfied. With the acquisition of gifts, honours and good name he becomes puffed up in his own conceit and looks down upon his fellows, saying: 'Gifts, honours and good name are mine, but these other monks are unnoticed, are of no account.' He becomes intoxicated with the gifts, honours and high reputation which he has

acquired, becomes careless, falls a prey to heedlessness, and, being heedless, he is overtaken by Suffering.

Suppose that a man, wanting heart-wood, looking for heart-wood, going about searching for heart-wood, comes to a tall, stout-growing tree, and climbs over the heart-wood, over the green-wood, over the bark and over the branch-work, and, cutting off a leafy twig, takes that away with him thinking it to be heart-wood — any observer seeing him would at once say: 'This good man truly does not know what heart-wood is, does not know what green-wood is, does not know what bark is, does not know what branch-work is, does not know what leafage is, and so, wanting heart-wood, looking for heart-wood, going about searching for heart-wood, he climbs over the heart-wood of this tree, over the green-wood, over the bark, over the branch-work, and, cutting off a leafy twig, takes it away with him, thinking it to be heart-wood, but what of heart-wood is to be got from the core of that will never answer his purpose.'

In the selfsame way, many a well-born youth in faith goes forth from home to homelessness, intent upon escape from birth, death and sorrow, eager to bring all Suffering to an end for ever, and, being vowed to homelessness, he receives gifts, honours and good name. Delighted therewith, his aspirations fully satisfied, he becomes haughty and contemptuous of his fellows, becomes intoxicated, careless, heedless, and so is overtaken by Suffering. Such a one is called a monk who has laid hold of a twig of the Holy Life, and with that considers the end attained.

Again: many a youth of good family through faith leaves home behind and vows himself to the homeless life. 'Escaped am I from birth and growth and decay',

he says, 'escaped from death and sorrow, from lamentation, pain, grief and despair. I have escaped, have departed from Suffering. If only this entire Sum of Suffering might declare itself at an end!' And having taken the vows of the homeless life, he receives gifts, honours and good name, but he takes no delight in these things, his aspirations are not fully satisfied; the receipt of gifts honours and good name do not cause him to grow great in his own esteem and contemn his fellow-disciples. He does not, on account of these things, become intoxicated, neither does he become careless nor lapse into heedlessness, but, earnest and diligent, he wins to Excellence in Regulated Behaviour, and in that attainment to Regulated Behaviour he rejoices, his aspirations fully satisfied. Now he becomes puffed up and looks down upon others. 'I am virtuous,' he says to himself, 'I am righteous, but these other monks are wicked and depraved.' He becomes inebriated with his attainment to Excellence in Regulated Behaviour, becomes careless, falls into heedlessness, and, having become heedless, he is overtaken by Suffering.

Suppose that a man, wanting heart-wood, going about in search of heart-wood, comes to a lofty, stout-growing tree and climbs over the heart-wood, over the green-wood and over the bark, and, cutting off a branch, goes away with that, thinking he has got heart-wood — any observing man seeing him would say at once: 'This man surely does not know what heart-wood is nor what green-wood is nor what bark is nor what branch-work is nor what leafage is; hence, wanting heart-wood, going about in search of heart-wood, he climbs over the heart-wood and the green-wood and the bark of this tree, and, cutting off a branch, goes away with it, thinking he has got heart-

wood, but all the heart-wood to be got from the core of that will never meet his requirements.'

In the selfsame way, many a well-born youth through faith vows himself to homelessness, and, taking no delight in the gifts, honours and good name which he receives, his aspirations unsatisfied thereby, does not become haughty and contemptuous of his fellows, neither is intoxicated with what he has received nor careless nor heedless, but, earnest and diligent, he attains to excellence in Regulated Behaviour. And now, delighting in this, his aspirations fully satisfied thereby, he becomes haughty and contemptuous, becomes inebriated over his attainment in Regulated Behaviour, falls into carelessness and so is overcome of Suffering. Such a one is called a monk who has laid hold of a branch of the Holy Life and with that is contented.

Again: many a youth of good family, moved of faith, goes forth from home to homelessness, seeking to bring all sorrow and suffering to an end. And now, vowed to the homeless life, he receives gifts, honours and general esteem, but he does not rejoice in these things nor consider his aim entirely achieved. Neither does he become high-minded, despising others, but, sober, careful and heedful, he attains to excellence in Regulated Behaviour. He rejoices in his attainment, but his aspirations are not yet fully satisfied; he does not become puffed up over his attainment nor despise others, does not become intoxicated, careless, heedless, but in diligent earnest wins to the blessedness of Concentration. He is rejoiced over his attainment to Concentration, his aspirations are fully satisfied and he becomes exalted in his own conceit and scorns his fellow-disciples. 'I am concentrated; my mind is brought to one-ness,' he says,' but these other monks

are of wandering and divided mind.' Thereby he becomes inebriated, careless and heedless, and, given over to heedlessness, he is overtaken by Suffering.

Suppose that a man, wanting heart-wood and going about in search of it, climbs over the heart-wood and over the green-wood of a tall stout-growing tree, and, having cut off a piece of bark, bears it away with him, believing that he has got heart-wood — any observer who saw him would remark: 'This good man has no idea of what heart-wood or green-wood or bark or branch-work or leafage is, and so, wanting heart-wood and searching for it, he has climbed over the heart-wood and the green-wood of this tree, and cut off and borne away with him a piece of bark, believing he has got heart-wood, but all the heart-wood he can ever get from the core of that will never serve his purpose.'

In similar wise the well-born youth who, vowed to homelessness, does not rejoice in the gifts, honours and good name bestowed upon him, nor hold his aim therewith accomplished, but attains by diligence to excellence in Regulated Conduct, and, though rejoicing in this attainment, does not yet hold his aim fully accomplished, but in earnestness wins to the blessedness of Concentration, and now, rejoicing in this attainment, his aspirations fully satisfied thereby, becomes haughty, drunk with success, careless and heedless and so falls a prey to Suffering, the same is called a monk who has laid hold of the bark of the Holy Life and with this considers his labours at an end.

Again: many a youth of family, impelled thereto by faith, goes forth from home to homelessness, seeking to bring all suffering and sorrow to an end. Receiving gifts, honours and high reputation, he does

not delight therein nor consider his aim fully achieved, does not become haughty and heedless, but by diligent effort attains to excellence in Regulated Behaviour. So attained, he rejoices, but, not yet considering his aim fully accomplished, he does not become haughty or drunk with success, does not become careless and heedless, but, heedful and earnest, wins to the blessedness of Concentration. Won to Concentration, again he rejoices, but does not yet consider his aspirations fully satisfied, and so is not puffed up, despising his fellows, but, sober, careful, heedful, in diligent effort wins to Penetrating Insight. He rejoices in having won to Penetrating Insight, his aspirations fully satisfied thereby, and he becomes puffed up and looks down upon others, saying: 'I am one that knows; one who sees am I, but these other monks live in ignorant blindness.' His achievement of Penetrating Insight inebriates him, he becomes careless and heedless, and through his heedlessness Suffering overtakes him.

Suppose a man in search of heart-wood should climb over the heart-wood of a stout-growing tree, and cut off a piece of green-wood and go away with that, under the impression that he had secured a piece of heart-wood — any observing man seeing him would say: 'This good man does not in the least know what is heart-wood or green-wood or bark or branch-work or leafage, hence, wanting a piece of heart-wood, he has climbed right over the heart-wood of this tree and taken a piece of green-wood away with him, under the impression that he has secured a piece of heart-wood, but all the heart-wood he can get out of the core of that will never serve his requirements.'

In the selfsame way the well-born youth who, vowed to homelessness, does not rejoice in the gifts,

honours and good name which he receives nor holds his aim therewith fully accomplished, but in earnestness attains to excellence in Regulated Behaviour, and, so attained, rejoices but still does not hold his aims fully accomplished, but in diligent striving wins to the blessedness of Concentration, and, winning to Concentration, rejoices thereat, but, not yet considering his aim fully achieved, presses on to the attainment of Penetrating Insight, and, attained to this latter, rejoices, and, considering his aspirations fully satisfied, grows haughty, and, intoxicated with his achievement, becomes careless and heedless and so is overtaken by Suffering — the same is called a monk who has laid hold of the green-wood of the Holy Life and therewith is entirely content.

Again: many a youth of good family, impelled thereto by faith, leaves home behind and vows himself to the homeless life. 'Escaped am I from birth,' he says, 'escaped from growth and decay, from death, from sorrow, from lamentation, from pain, from grief and from despair. I am escaped from Suffering, have mastered Suffering; would that this entire Sum of Suffering might declare itself at an end!' And now, vowed to homelessness, he receives gifts, honours and great repute, but he takes no delight in these things, his aspirations are not fully satisfied. He is not exalted in his own conceit over receiving such things, neither does he look down upon his fellows. Neither does he become intoxicated through his acquisition of gifts, honours and good name nor become careless and heedless, but, earnestly diligent, he attains to excellence in Regulated Behaviour. He is pleased with his attainment to Regulated Behaviour, but his aspirations are not yet wholly satisfied and he does not become

puffed up despising others, does not become careless, does not fall a prey to heedlessness but, diligently striving, wins to Concentration, and he rejoices that he has won to Concentration, but his aspirations are not yet fully satisfied. Wherefore he does not become high-minded that he has won to Concentration and scorn his fellow-disciples. He does not become drunk with his success or become careless, does not give way to heedlessness but, practising heedfulness, he wins his way to Penetrating Insight. Won to Penetrating Insight, he rejoices, but his aspirations are not yet fully satisfied and he does not become uplifted in mind over his attainment, does not despise his fellow-disciples. Neither does he allow his attainment of Penetrating Insight to intoxicate him or make him careless; neither does he give way to heedlessness, but in earnestness and diligence he wins his way to temporary Deliverance. However, there remains the possibility that the monk may fall away from this temporary Deliverance.

It is as if a man, wanting heart-wood, looking for heart-wood, going about in search of heart-wood, should come to a tall, stout-growing tree and, having cut from it a veritable piece of heart-wood, should take it away with him knowing it to be heart-wood; whom, having seen, an observer would at once say of him: 'This good man verily knows what is heart-wood, knows what is green-wood, knows what is bark, knows what is branch-work, knows what is leafage and so, wanting heart-wood, he has cut a piece from this tree, and taken it away with him knowing it to be such. What he will get from its core in the way of heart-wood will answer all his requirements.'

In like manner also, many a well-born youth leaves home behind to follow the homeless life, seeking to make

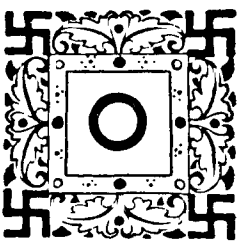
a final end of all sorrow and suffering. After taking his vows he becomes the recipient of much gifts, honours and good name, but these things please him not, with these his aspirations are not satisfied, but heedful and diltgent he attains to excellence in Regulated Behaviour. He is pleased with his attainment to Regulated Behaviour, but his aim is not yet accomplished and, heedful and diligent, he presses on towards the blessedness of Concentration. He rejoices in his attainment to Concentration, but still his aims are not wholly fulfilled and, heedful and diligent, he wins to Penetrating Insight. He rejoices in having won to Penetrating Insight, but his aims are not yet wholly fulfilled, he does not become exalted in his own esteem and look down upon his fellow-disciples, does not become drunken with his success, does not give way to carelessness. His attainment to Penetrating Insight does not cause him to lapse into heedlessness, but, practising heedfulness, he wins his way to the Deliverance that is abiding, from which abiding Deliverance there is no possibility of the monk's ever falling away.

Hence, disciples, the guerdon of the Holy Life is neither gifts nor honours nor good name; neither is it excellence in Regulated Behaviour, neither the blessedness of Concentration nor yet Penetrating Insight. But, disciples, the fixed, unalterable Deliverance of the Mind — this is the purpose of the Holy Life; this is its heart; this is its goal!

So spake the Blessed One.

XXX.

The Heart-wood, II.



ne day Piñgalakoccha the brahmin came where was the Blessed One and, having greeted the Blessed One in friendly wise and passed the customary compliments of civility, took a seat respectfully at one side. So seated, Piñgalakoccha thus addressed the Blessed One:

'Those ascetics and recluses, those famous Teachers, those leaders of schools of ascetics in high repute among the people, always attended by crowds of onlookers and adherents and disciples, such as Pūraṇa Kassapa, Makkhali Gosala, Ajita Kesakambalī, Pakudha Kaccāyana, Sañjaya Belaṭṭhaputta and Niganṭha Nātaputta — are all of these, as they maintain, possessed of knowledge, or are none of them possessed of knowledge, or are some of them possessed of knowledge and some devoid of it?'

'Enough, brahmin! Whether they are all possessed of knowledge or all ignorant, or some possessed of knowledge and some without it, let that matter stand! The Truth, O brahmin, will I make known to you. Hearken and give good heed to what I shall say!

'Suppose a man, wanting heart-wood and going about searching for it, should come to a lofty and stout-growing tree and, climbing up it, cut off a twig or a branch or a bit of bark or a piece of green-wood and take it away with him, thinking in each case that he had got heart-wood — any observing person seeing him would at once say: "This good man surely does not know what is heart-wood or green-wood or bark or branch or twig, else would he not cut off portions of twig or branch or bark or green-wood thinking them to be heart-wood, for all the heart-wood he will ever get from these will never meet his requirements."

'But suppose a man in search of heart-wood goes straight to a stout-standing tree, and takes a piece of heart-wood from it knowing it to be heart-wood — any observer would at once say: "This man knows what is heart-wood, green-wood, bark, branch-work and leafage, and so he has gone and taken a piece of heart-wood recognising it for such, and what of heart-wood he will be able to get from it will answer all his purposes."

'In the selfsame way many a person takes to the homeless life and, receiving gifts and homage, is well pleased and completely satisfied with these and the things beyond, the things more excellent than gifts and honours - for the realisation of these things has no inclination, puts forth no effort, being veiled of conduct and lax. Such a one, say I, is like the man in my parable, who cut a useless twig from the tree and took that away with him thinking it heart-wood.

'And many a person takes to the homeless life and, not delighting in the gifts and honour he receives, not fully satisfied with these, wills and strives to realise

the things beyond, the things more excellent, not disguising his behaviour, not slack. He attains to excellence in Regulated Conduct and delights therein, and now, considering the end achieved, veiling his conduct, lax, strives for nothing further and better. Such a one, say I, is like the man in my parable, who cut off a useless branch from the tree and took that away with him thinking it heart-wood.

'And many a person takes to the homeless life, who, receiving gifts and homage, does not take delight in them nor yet consider his end accomplished, but strives to realise the things more excellent beyond. He attains to Regulated Conduct and rejoices thereat, but, not yet considering his aim fully accomplished, he labours and aspires towards a realisation of things beyond, more excellent than Regulated Conduct, not concealing his ways, not lax. So he wins to the blessedness of Concentration and rejoices therein, and therewith considers his end achieved. And the things more excellent, beyond the blessedness of Concentration — for these he has no desire; veiling his conduct, relaxed, he labours not for them. Such a one, say I, is like the man in my parable, who cut off a useless bit of bark from the tree and took that away with him thinking it heart-wood.

'And many a person takes to the homeless life and, not delighting in the offerings and honours bestowed upon him, his aspirations unsatisfied, aims at the more excellent things beyond and attains to excellence in Regulated Conduct. He is pleased with his attainment but is not yet wholly satisfied and, pressing on to realise the more excellent things beyond Regulated Conduct, so wins to Concentration. He rejoices in his attainment to Concentration, but, not yet considering

his aim fully accomplished, longs after and labours for the realisation of the things more excellent beyond Concentration and, striving, he wins to Penetrating Insight and, rejoicing thereat, now considers his aims fully accomplished. For the things beyond, the things more excellent still than Penetrating Insight — for these he has no mind neither does he labour to attain to them, being hidden in his ways and slack. Such a one, say I, is like the man in my parable who took away a piece of useless green-wood from the tree thinking it heard-wood.

'And lastly, many a person takes to the homeless life and, unmoved by the offerings and honours he receives, his aspirations not satisfied thereby, aims at the more excellent things beyond and attains to Regulated Conduct. He is pleased with his attainment, but his aspirations are not yet fulfilled and, aiming at the more excellent things beyond Regulated Conduct, he so wins to Concentration. But, though he is pleased with that attainment, his aspirations are not yet fully satisfied and he presses on towards the things more excellent that lie beyond Concentration, so winning his way to Penetrating Insight. He rejoices in having won to Penetrating Insight, only his aspirations are not yet wholly satisfied; so he does not become puffed up over his attainment nor look down upon his fellow-disciples, but the things more excellent still that lie beyond Penetrating Insight — toward the realisation of these things he now aspires and labours, not disguising his behaviour, not slack.

'And what are the things that are higher and more excellent still than Penetrating Insight?

'The monk, leaving desire and all things evil behind, in solitude attains to the First High Ecstasy, to

the Second High Ecstasy, to the Third High Ecstasy and to the Fourth High Ecstasy. These, brahmin, are things higher and more excellent still than Penetrating Insight.

'And more: the monk, surmounting all perception of Form, attains to the Realm of Limitless Space, to the Realm of Limitless Consciousness, to the Realm of Nothingness, to the Realm of Neither Perception nor Non-perception and finally, to the Cessation of all Perception and Sensation whatsoever. Having by wisdom sighted this, all Bane for him is at an end. These things, brahmin, are higher and more excellent than Penetrating Insight.

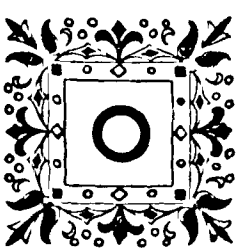
'The monk who attains to these, say I, is like to the man in my parable who, looking for heart-wood, went straight to the tree and cut off a piece of heart-wood and took it away with him knowing it to be heart-wood.

'For the guerdon of the Holy Life is not gifts, honours and good name, neither is it excellence in Regulated Behaviour nor the blessedness of Concentration nor yet Penetrating Insight. But, O brahmin, the fixed, unalterable Deliverance of the Mind — this is the purpose of the Holy Life; this is its kernel; this is its goal!'

Having heard these words, Piñgalakoccha the brahmin exclaimed: 'Excellent, Lord Gotama, O most excellent! I put my trust in the Lord Gotama, in His Doctrine and in His Order. May the revered Gotama deign to regard me as a follower of His from this day henceforth long as life shall last!'

XXXI.

Gosingam Wood, I.



n a time when the Blessed One was staying at the Brick Hermitage, the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila abode in a covert of Gosingam Wood. And, towards evening, having ended His meditation for the day, the Blessed One betook Himself in the direction of Gosingam Wood, and a forester, having observed the Blessed One approaching in the distance, called to Him: 'Do not enter the Wood, ascetic! There are abiding here three well-born ones, self-subdued; disturb not their privacy!'

Now the venerable Anuruddha heard the words which the forester used to the Blessed One, and he spoke to the forester, saying: 'Do not warn away the Blessed One, friend forester! It is our Teacher, the Blessed One, who has come.'

And the venerable Anuruddha, going whither were the venerable Nandiya and the venerable Kimbila, called them, saying: 'Come, venerable brother; come, venerable brother; our Teacher the Blessed One is here.'

Then the venerable Anuruddha, the venerable

Nandiya and the venerable Kimbila drew near to the Blessed One, and one of them relieved the Blessed One of His bowl and robe, whilst another prepared a seat for Him, and the third served Him with water for His feet. And the Blessed One took the seat offered Him and, sitting down, bathed His feet. Then the venerable ones, having saluted the Blessed One with reverence due, sat down respectfully at one side, and now, turning to the venerable Anuruddha so seated, the Blessed One inquired:

'You are quite comfortable, Anuruddha; you are properly supported; you do not suffer for lack of food?'

'We are quite comfortable, Blessed One; we are properly supported; we do not suffer, Lord, for lack of food.'

'And you dwell together in amity, Anuruddha; free from dissension, kindly-disposed, precious in one another's sight?'

'Truly, Lord, we dwell together in amity, free from dissension, kindly-disposed, precious in one another's sight.'

'But after what fashion do you dwell together in amity?'

'Thus, Lord, do I consider within myself: "Blessed indeed am I, yea, doubly blest, in that it is granted me to dwell in the company of such faithful fellow-disciples! And I wait upon these venerable ones with deeds of love, as well openly as by stealth. I wait upon them with words of love, publicly no less than in private. I wait upon them with thougths of love, unconcealed as well as concealed, and I say within myself: "How now if I put away my own ways of thinking and altogether place myself at the disposal of these venerable ones?" And so it happens, Lord, that,

having entirely given up my own will, I do only the will of these same venerable ones. Several indeed are our bodies, Lord, but, methinks, only one is our heart!'

And the venerable Nandiya and the venerable Kimbila each spoke to the Blessed One in the same terms, saying:

'Blessed, twice blessed am I that I dwell with such brethren! Openly and in secret I do them the service of loving deeds and words and thoughts, and, casting aside my own will, I give myself wholly to do only the will of these venerable ones. Different are our bodies, Lord, but we have, so to speak, but one mind and heart.'

'Thus, Lord, do we dwell together in amity, free from dissension, kindly-disposed, precious in one another's sight.'

'Good, Anuruddha, good; but do you abide earnest, diligent, resolute?'

'Truly, Lord, we abide earnest, diligent, resolute.'

'But after what manner, Anuruddha, do you abide earnest, diligent, resolute?'

'Whosoever of us first returns from his begging-round in the village arranges the seats and fetches the drinking and the rinsing water and the slop-basin; and whoever returns last from the begging-round, if any of the food is left over and he so desire, he eats of the same. If he does not want it, he throws it out upon ground clean of growing grass or into running water, and he clears away the seats, removes the drinking and the rinsing water, puts away the slop-basin and sweeps up the place of eating. Whosoever notices that the vessel of drinking or rinsing water or the jar is empty the same brings a fresh supply, and,

if he is unable to do so alone, he beckons another and we do it together, but withal we do not break our silence on this account. And every fifth day we meet together to converse upon the Doctrine all the night. In such wise, Lord, do we abide earnest, diligent, resolute.'

'Excellent, Anuruddha, excellent! But, thus abiding earnest, diligent, resolute, do you win to any high special attainment beyond the common, a state of happiness?

'How should that not be so, Lord? For, Lord, far removed from desire and all things evil, at will we dwell attained to the First High Ecstasy, to the Second High Ecstasy, to the Third High Ecstasy and to the Fourth High Ecstasy. These, Lord, are the high, special attainments beyond the common, the states of happiness to which we have won whilst abiding earnest, diligent, resolute.'

'Excellent, Anuruddha, excellent! But, passing beyond these states, leaving these states behind, are there no other high, special attainments beyond the common, no other states of happiness to which you have won?'

'How should that not be so, Lord? For, Lord, passing beyond all perception of Form, all reflex-perception, all consciousness of multiplicity, at will we reach to the Realm of Boundless Space, to the Realm of Boundless Consciousness, to the Realm of Nothingness and to the Realm of Neither Perception nor Non-perception. Passing beyond the former states, leaving the former states behind, these are the high, special attainments beyond the common, the states of happiness to which we have won.'

'Excellent, Anuruddha, excellent! But, passing beyond these states, leaving these states behind, is

there no other high, special attainment of knowledge and insight beyond the common, no other happy condition to which you have won?'

'How should that not be so, Lord? For, Lord, passing entirely beyond the Realm of Neither Perception nor Non-perception, at will we dwell attained unto the Cessation of all Perception and Sensation whatsoever. Having by wisdom sighted this, all Banes are withered away from us. Passing beyond these other states, leaving these other states behind, this is the high, special attainment of knowledge and insight beyond the common, the happy condition to which we have won. And, than this blest state, other state higher or more excellent we know not of.'

'Well said, Anuruddha, well said! Than this happy condition other condition higher or more excellent there is not.'

Then the Blessed One instructed, fortified, quickened and refreshed the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila with a discourse upon the Teaching and, rising from His seat, took His departure. These three venerable ones now escorted the Blessed One upon His way and, when they had returned, the venerable Nandiya and the venerable Kimbila thus addressed the venerable Anuruddha:

'How now venerable one? Did ever we announce to the venerable Anuruddha: "To these and to these states and attainments we have won," that the venerable Anuruddha should declare of us in the presence of the Blessed One that we have attained to the destruction of all the Banes?'

'The venerable ones indeed have never announced to me: "We have won to these and to these states and attainments," but, penetrating the minds and hearts

of the venerable ones, I have perceived: "To these and to these states and attainments the venerable ones have reached." Certain deities also have told me this thing: "To these and to these states and attainments these venerable ones have reached." Hence, questioned thereupon by the Blessed One, I have replied accordingly.'

Then a certain being from other realms, named Digha, drew near to the Blessed One and, saluting the Blessed One with reverence due, sat down respectfully at one side and thus addressed the Blessed One:

'Blessed, O Lord, are the Vajji folk, yea, doubly blest the people of Vajji, in that an Accomplished One, a Supremely-Awakened One here abides, as also these three well-born ones — the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila!'

And the terrestrial deities, hearing what Digha said, proclaimed anew: 'Blessed, O Lord, are the Vajji folk, yea, doubly blest the people of Vajji, in that an Accomplished One, a Supremely-Awakened One here abides, as also these three well-born ones — the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila!'

And the words of the terrestrial deities were heard and repeated in turn from each to each by the deities of the train of the Four Great Kings, by the Thirty-and-three Deities, by the Deities of the Realm of Death, by the Deities of the Realms of Bliss, by the Deities of the Realm of Self-made Delights, by the Deities of the Realm of Prepared Delights and, lastly, by the Deities of the train of Brahmā, so that, in a moment, in the twinkling of an eye, these venerable ones were known of in the World of Brahmā.

'Even so, Digha, even so! If, Digha, the family

whence have come these three well-born ones who have left home behind and vowed themselves to the homeless life shall think upon them with heart fulfilled of faith, long will it make for the welfare and happiness of that family.

'And if, Digha, the circle of relatives, the village, the town, the city and the district whence have come these three well-born ones shall think upon these three with heart of faith, long will it make for the welfare and happiness of that circle of relatives, that village, that town, that city, that district.

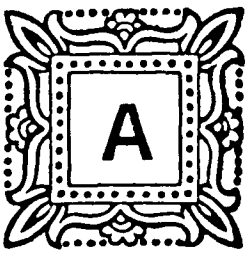
'And if, Digha, all warriors, priests, merchants and menials shall think of these three with heart of faith, long will it make for the welfare and happiness of all those warriors and priests and merchants and menials.

'Yea, Digha, if heaven and earth, the retinue of Māra and of Brahma, together with the race of ascetics and recluses, both gods and men, shall think upon these three well-born ones with heart fulfilled of faith, long will it make for the welfare and happiness of heaven and earth, of the retinue of Māra and Brahmā, together with the race of ascetics and recluses, both gods and men. Behold, Digha, in what measure these three well-born ones, out of compassion for the world, achieve the welfare and happiness of many; the benefit, welfare and happiness of gods and men!'

So spake the Blessed One.

XXXII.

Gosingam Wood, II.



t one time the Blessed One abode in Gosingam Wood with a great company of notable ones, eminent elders and disciples, of whom were the venerable Sāriputta, the venerable Mahamoggallana, the venerable Mahakassapa, the venerable Anuruddha, the venerable Revata and the venerable Ānanda, together with other eminent and notable elders and disciples.

And one evening, having ended his period of meditation, the venerable Mahāmoggallāna betook himself whither was the venerable Mahakassapa and spoke to him, saying: 'Come, friend Kassapa, let us go whither dwells the venerable Sāriputta and hear him discourse upon the Doctrine!'

'Most willingly, friend,' replied the venerable Mahākassapa.

Accordingly the venerable Mahāmoggallāna and the venerable Mahākassapa, together with the venerable Anuruddha, proceeded in the direction of the dwelling of the venerable Sariputta to hear from him a discourse upon the Doctrine.

Now it happened that the venerable Ānanda spied

these three venerable ones as they went towards Sāriputta's dwelling and, going to the venerable Revata, he said: 'These men of piety go to the dwelling of the venerable Sāriputta to hear him discourse upon the Doctrine. Come, let us also go and hear a discourse from the lips of the venerable Sariputta!'

'Most gladly, friend,' replied the venerable Revata. Thereupon the venerable Revata and the venerable Ānanda proceeded whither dwelt the venerable Sāriputta, with intent to hear the venerable Sāriputta discourse upon the Doctrine.

Then the venerable Sāriputta, seeing from a distance the venerable Revata and the venerable Ānanda approaching, thus addressed the venerable Ānanda:

'Welcome, twice welcome, is the venerable Ānanda that waits upon the Blessed One, who is ever near to the Blessed One! Charming, friend Ānanda, is Gosingam Wood; clear and cloudless are the nights; the lordly trees are deckt in all the wealth of fruit and blossom; fragrance, as it were from heaven, is wafted abroad. Of what sort, friend Ānanda, is the monk who adds to the glory of Gosingam Wood?'

'A certain monk, friend Sāriputta, is well-informed, treasures learning, accumulates learning, and he hands on those things that are goodly in their inception, goodly in their progress and goodly in their consummation, alike in the spirit and in the letter — the Holy Life in all its perfection and purity. Of such things he hears and remembers much, storing it up in words, treasuring it in mind, being well-grounded on all points, and to all four classes of hearers — monks, nuns, laymen and laywomen — he makes known the full extent of the Teaching in every detail, unrestricted, to the putting away of evil inclinations. Of such sort, friend Sariputta, is the monk who adds to the glory of Gosingam Wood.'

At these words the venerable Sāriputta turned to the venerable Revata and said: 'The venerable Ānanda, friend Revata, has answered according to his idea. Now we would enquire of the venerable Revata: "Of what sort is the monk who adds to the glory of Gosingam Wood?"'

'A certain monk, friend Sariputta, takes pleasure in meditation, delights in meditation, gives himself to the work of quieting his mind, withstands not the oncoming of Ecstasy, has attained to Penetrating Insight, loves solitary places. Of such sort, friend Sāriputta, is the monk who adds to the glory of Gosingam Wood.'

Then the venerable Sāriputta, addressing the venerable Anuruddha, said: 'The venerable Revata, friend Anuruddha, has answered according to his idea. Now we would enquire of the venerable Anuruddha: "Of what sort is the monk who adds to the glory of Gosingam Wood?"'

'A certain monk, friend Sāriputta, with the Heavenly Eye, the purified, the superhuman, looks out over a thousand worlds. Just as a seeing man, ascending the topmost pinnacle of a tower, may thence look out over a thousand realms, even so the monk, endowed with the purified, superhuman, Heavenly Eye, doth look out over a thousand worlds. Of such sort, friend Sāriputta, is the monk who adds to the glory of Gosingam Wood.'

Then the venerable Sariputta, addressing the venerable Mahakassapa, said: 'The venerable Anuruddha, friend Kassapa, has answered according to his idea. Now we would enquire of the venerable Mahākassapa: "Of what sort is the monk who adds to the glory of Gosingam Wood?"'

'A certain monk, friend Sāriputta, himself a forest-dweller, speaks the praise of forest-dwelling; himself living upon alms, speaks the praise of living upon alms; himself clothed in rag-sewn garments, speaks the praise of being clothed in rag-sewn garments; himself possessed of but three robes, speaks the praise of being possessed of but three robes; himself satisfied with little, speaks the praise of being satisfied with little; himself happy and contented, speaks the praise of happiness and contentment; himself living apart, speaks the praise of living apart; himself shunning company, speaks the praise of shunning company; himself active and energetic, speaks the praise of activity and energy; himself of regulated behaviour, speaks the praise of regulated behaviour; himself attained to concentration, speaks the praise of attainment to concentration; himself attained to wisdom, speaks the praise of attainment to wisdom; himself attained to deliverance, speaks the praise of attainment to deliverance; himself attained to the knowledge and insight that come of deliverance, speaks the praise of the knowledge and insight that come of deliverance. Of such sort, friend Sariputta, is the monk who adds to the glory of Gosingam Wood.'

Then the venerable Sāriputta, addressing the venerable Mahāmoggallāna, said: 'The venerable Mahākassapa, friend Moggallāna, has answered according to his idea. Now we would enquire of the venerable Mahāmoggallāna: "Of what sort is the monk who adds to the glory of Gosingam Wood?"'

'A certain two monks, friend Sariputta, discuss together the deeper things of the Doctrine, putting questions each to the other. And having answered such questions, each again withdraws apart, their conversation having been edifying and instructive. Of such

sort, friend Sāriputta, is the monk who adds to the glory of Gosingam Wood.'

Then the venerable Mahāmoggallāna, turning to the venerable Sāriputta, said: 'All of us, friend Sāriputta, have now answered, each according to his own idea. Wherefore we would now enquire of the venerable Sāriputta: "Of what sort is the monk who adds to the glory of Gosingam Wood?"'

'A certain monk, friend Moggallāna, bears rule over his own mind; his mind does not bear rule over him. In whatsoever mental attainment he desires to abide during the fore part of the day, in that attainment he duly abides during the fore part of the day. In whatsoever mental attainment he desires to abide during the middle part of the day, in that attainment he duly abides during the middle part of the day; and in whatsoever mental attainment he desires to abide during the latter part of the day, in that attainment he duly abides during the latter part of the day. Just as a king or a great noble, possessed of a chest full of garments of many different colours, in the morning hours wears whatsoever set of raiment he chooses for morning wear, and at mid-day dons whatever robes he prefers for mid-day wear, and again in the evening wears just such garments as he has selected for the evening, in like manner the monk who rules his mind, whose mind does not rule him, chooses what mental attainment he shall practise in the morning, at noon and at eventide, and in such attainment duly practises himself at each chosen season. Of such sort, friend Moggallana, is the monk who adds to the glory of Gosingam Wood.'

Then the venerable Sāriputta, turning to the venerable ones assembled, said: 'Friends, we have all now

answered, each according to his own idea. Come, friends, now let us go to the Blessed One and tell Him of this matter and, as the Blessed One shall answer, so let us bear it in mind.' 'So be it,' replied those venerable ones to the venerable Sāriputta.

Then those venerable ones went whither was the Blessed One and, saluting the Blessed One with reverence due, sat down respectfully at one side. So seated, the venerable Sariputta told the Blessed One how that the venerable Revata and the venerable Ānanda had come to his abode to hear a discourse upon the Doctrine, and how he had asked the venerable Ānanda what sort of monk added to the glory of Gosingam Wood, and how the venerable Ānanda thus had made reply; telling the Blessed One, word for word, all that the venerable Ānanda had answered.

'Well said, Sariputta, well said! Even as Ānanda could has Ānanda rightly answered; for Ānanda indeed is well-informed, treasures learning, accumulates learning, and he hands on those things that are goodly in their inception, in their progress and in their consummation, in spirit and letter alike — the Life of Holiness altogether perfect and pure. Of these things hearing and remembering much, he stores and treasures it up in speech and mind, being well-grounded on every point of Doctrine, and to all and sundry he declares the Doctrine with full detail, without reserve, to the ending of evil inclinations in those who hear him.'

Then the venerable Sāriputta told the Blessed One, word for word, what the venerable Revata had replied to the same question.

'Well said, Sāriputta, well said! Even as Revata could has Revata rightly answered; for Revata indeed delights in meditation, devotes himself to the quieting

of his thoughts, resists not the approach of Ecstasy, has reached to Penetration, seeks solitude.'

Then the venerable Sāriputta told the Blessed One, word for word, what the venerable Anuruddha had replied to the same question.

'Well said, Sāriputta, well said! Even as Anuruddha could has Anuruddha rightly answered; for Anuruddha indeed, with the Heavenly Eye, the purified, the superhuman, looks out over a thousand worlds.'

Then the venerable Sāriputta told the Blessed One, word for word, what the venerable Mahākassapa had replied to the same question.

'Well said, Sāriputta, well said! Even as Kassapa could has Kassapa rightly answered; for Kassapa indeed, himself a forest-dweller, living upon alms, clothed in rag-sewn garments, possessed of but three robes, duly speaks the praise of the same; himself of few requirements, happy and contented, living apart, shunning company, duly speaks the praise of the same; himself active and energetic, of regulated behaviour, attained to concentration, to wisdom, to deliverance and to the knowledge and insight that come of deliverance, duly speaks the praise of all these things.'

Then the venerable Sāriputta told the Blessed One, word for word, what the venerable Mahāmoggallāna had replied to the same question.

'Well said, Sāriputta, well said! Even as Moggallāna could has Moggallāna rightly answered; for Moggallana indeed discourses deeply upon the Doctrine.'

At these words, the venerable Mahāmoggallana, turning to the Blessed One, said: 'After all this, Lord, I spoke to the venerable Sāriputta himself, saying: "All of us, friend Sāriputta, have now answered, each according to his own idea. Wherefore we would now

enquire of the venerable Sariputta: "Of what sort is the monk who adds to the glory of Gosingam Wood?" Whereupon the venerable Sāriputta replied, that just as a king or nobleman, possessing a large selection of differently-coloured garments, chooses which one he will wear during each of the three divisions of the day and duly wears the garment chosen, so the monk, having his mind fully under control, chooses what mental attainment he will practise in the morning, at noon or in the afternoon, and duly practises such chosen attainment.'

'Well said, Moggallāna, well said! Even as Sāriputta could has Sariputta rightly answered; for Sāriputta indeed controls his mind, his mind does not control him; and in whatsoever mental attainment he chooses to abide, in the fore, in the middle or in the latter part of the day — in that attainment he duly abides at each chosen season.'

At these words the venerable Sāriputta addressed the Blessed One, asking:

'Which of us, Lord, has spoken well?'

'Each of you in his way has spoken well, Sāriputta. But now, hear from me what sort of monk adds to the glory of Gosingam Wood. The monk, Sāriputta, having returned from his begging-round and partaken of his meal, sits down with crossed legs under him, body held upright, and brings himself to a state of recollectedness: "I will not rise from this spot," he resolves within himself, "until, freed from clinging, my mind has attained to deliverance from all Bane!" — such is the monk, Sariputta, who truly adds to the glory of Gosingam Wood.'

So spake the Blessed One.

XXXIII.

The Herdsman, I.

By eleven attributes, monks, is a herdsman unfitted to take charge of a herd of cattle and promote its increase. Thus, if the herdsman is one ignorant of form, one unskilled in signs, one who does not keep away the eggs of vermin, does not bind up wounds, never kindles a fire, does not know the ford, does not know the watering-place, does not know the road, does not know the pasturage, milks completely dry, does not pay special attention to the bulls, the fathers and leaders of the herd — by these eleven attributes is a herdsman unfitted to care for and promote the increase of a herd of cattle.

In the selfsame way, monks, by eleven things is a monk made incapable of coming to growth and fulness and increase in this Good Way — by these, namely: he is one ignorant of form, one unskilled in signs, one who does not keep away the eggs of vermin, does not bind up wounds, never kindles a fire, does not know the ford, does not know the watering-place, does not know the road, does not know the pasturage, milks completely dry, does not pay special

attention to the Elders of age and experience, the fathers and leaders of the Order.

And in what way is a monk one ignorant of form?

If the monk does not rightly and truly know whatsoever is of form, all form — the Four Chief Elements together with all that arises in dependence upon the Four Chief Elements — then is the monk one ignorant of form.

And in what way is a monk one unskilled in signs?

If the monk knows not in accordance with truth and fact, 'deeds denote the fool, deeds denote the wise man' — then is the monk one unskilled in signs.

And in what way is a monk one who does not keep away the eggs of vermin?

If the monk consents to the first, incipient motions of lust, wrath, ill-will and every evil and insalutary thing and does not check them, does not master them, does not destroy them, does not cause them to cease to be — then is the monk one who does not keep away the eggs of vermin.

And in what way is a monk one who does not bind up wounds?

If the monk, having with the eye perceived a form, with the ear a sound, with the nose an odour, with the tongue a flavour, with the body a contaction or with the mind an idea, dwells upon the mental image of the same, takes special note thereof and, notwithstanding that the organs being unrestrained, craving and unhappiness, evil and insalutary thoughts ensue, does not practise restraint of the senses, fails to keep a watch upon them, does not bring them into subjection — then is the monk one who does not bind up wounds.

And in what way is a monk one who never kindles a fire?

If the monk is one who does not make known at length to others that which he himself has heard and learned of the Doctrine — then is the monk one who never kindles a fire.

And in what way is a monk one who does not know the ford?

If the monk does not from time to time draw near to those monks that are well-informed, the custodians of the Doctrine, the Discipline and the Text, to question them and enquire of them: 'How is this, Lord; what is the meaning of that?' and does not get these venerable ones to reveal to him the unrevealed, to explain to him the unexplained, to dispel his doubts upon matters in many ways doubtful — then is the monk one who does not know the ford.

And in what way is a monk one who does not know the watering-place?

If, when the Doctrine and Discipline of the Accomplished One are expounded, the monk does not arrive at an understanding of the meaning, does not come to a knowledge of the Truth, does not attain to joy in the Teaching — then is the monk one who does not know the watering-place.

And in what way is a monk one who does not know the road?

If the monk is one who does not rightly and truly know the Excellent Eightfold Path — then is the monk one who does not know the road.

And in what way is a monk one who does not know the pasturage?

If the monk is one who does not rightly and truly

know the Four Foundations of Recollectedness — then is the monk one who does not know the pasturage.

And in what way is a monk one who milks completely dry?

If the monk, upon being invited by a pious householder to take at will clothing, food, shelter and medical requisites, knows no measure in his taking — then is the monk one who milks completely dry.

And in what way is a monk one who does not pay special attention to the Elders of age and experience, the fathers and leaders of the Order?

If the monk does not wait upon the Elders of age and experience, the fathers and leaders of the Order, with deeds of love, with words of love and with thoughts of love, as well in public as in private — then is the monk one who does not pay special attention to the Elders of age and experience, the fathers and leaders of the Order.

Even by these eleven things is a monk made incapable of coming to growth and fulness and increase in this Good Way.

By eleven attributes, monks, is a herdsman qualified to take charge of a herd of cattle and promote its increase. Thus, if the herdsman is one acquainted with form, one skilled in signs, one who keeps away the eggs of vermin, one who binds up wounds, kindles a fire, knows the ford, knows the watering-place, knows the road, knows the pasturage, leaves some milk over, pays special attention to the bulls, the fathers and leaders of the herd — by these eleven attributes is he qualified to care for and promote the increase of a herd of cattle.

In the selfsame way, monks, by eleven things is a monk made capable of coming to growth and ful-

ness and increase in this Good Way — by these, namely: he is one acquainted with form, one skilled in signs, one who keeps away the eggs of vermin, one who binds up wounds, kindles a fire, knows the ford, knows the watering-place, knows the road, knows the pasturage, leaves some milk over, pays special attention to the Elders of age and experience, the fathers and leaders of the Order.

And the monk is one acquainted with form, in so far as he rightly and truly knows the Four Chief Elements and all that through them has existence. He is one skilled in signs, in so far as he rightly distinguishes the wise man and the fool, namely, by their deeds. He is one who keeps away the eggs of vermin, in so far as he gives no encouragement to but checks and destroys the first, incipient motions of every evil state of mind. He is one who binds up wounds, in so far as he controls, watches over and brings into subjection each roving sense of sight, hearing, smell, taste, touch and thought. He is one who kindles a fire, in so far as he imparts to others what of the Doctrine he himself has learned. He is one who knows the ford, in so far as he consults upon difficult points the more learned of the monks and by them has his doubts dispelled. He is one who knows the watering-place, in so far as he understands and delights in the Doctrine and Discipline of the Accomplished One. He is one who knows the road, in so far as he rightly knows the Excellent Eightfold Path. He is one who knows the pasturage, in so far as he rightly knows the Four Foundations of Recollectedness. He is one who leaves some milk over, in so far as he observes moderation in taking requisites from a householder who invites him to choose of the same, and he is one

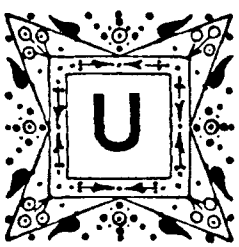
who shows special attention to the Elders of the Order, in so far as he serves them with deeds and words and thoughts of love in public as well as in private.

Even by these eleven things is a monk made capable of coming to growth and fulness and increase in this Good Way.

So spake the Blessed One.

XXXIV.

The Herdsman, II.



pon one occasion, whilst the Blessed One was sojourning in the land of the Vajjis at Ukkācela on the banks of the Ganges, the Blessed One addressed the monks as follows:

Once, monks, there was a stupid Māgadha herdsman who, in the last month of the rainy season towards the end of the year, without searching the hither bank of the Ganges, without searching the farther bank of the Ganges, without finding the ford, drove his cattle over towards the other, the Suvideha side. And now, when the cattle were come to the middle of the stream, they lost their footing and there perished, and why? Even because the stupid herdsman had driven them into the water without first finding the ford.

In the selfsame way, monks, whatsoever ascetics and recluses are unversed in what is of the world, unversed in what lies beyond the world, unversed in what is of this realm of Māra, unversed in what lies beyond this realm of Māra, unversed in what is of this realm of Death, unversed in what lies beyond this

realm of Death — whoso shall hold of these that they are to be hearkened to and trusted, long will it tend to his hurt and sorrow.

But there was an intelligent herdsman who, in the last month of the rainy season towards the end of the year, searched the hither bank of the Ganges, searched the farther bank of the Ganges and, having found the ford, drove his cattle over towards the other, the Suvideha side.

First he drove over the bulls, the fathers and leaders of the herd and these, fording the stream, safely reached the other side. Then he drove over the stronger cows and the steers and these also, fording the stream, safely reached the other side. Then he drove over the sturdier of the calves and they too, fording the stream, safely reached the other side. Then he drove over the more weakly calves and they too, fording the stream, safely reached the other side. Last of all there was one little calf, but newly born and parted bleating from its mother, but it also, fording the stream, safely reached the other side, and why? Even because the intelligent herdsman had driven his cattle over, only after he had found the ford.

In the selfsame way, whatsoever ascetics and recluses are versed in what is of the world, versed in what lies beyond the world, versed in what is of this realm of Mara, versed in what lies beyond this realm of Māra, versed in what is of this realm of Death, versed in what lies beyond this realm of Death — whoso shall hold of these that they are to be hearkened to and trusted, long will it tend to his welfare and happiness.

Just as those bulls, the fathers and leaders of the herd, cleaving their way athwart the Ganges flood,

came in safety to the other shore, even so also those monks, holy ones, rid of Bane, purified, who have done what was to do, let fall the burden, achieved their salvation, cast from them the fetters of existence, being delivered through perfect wisdom — these, cleaving their way athwart the flood of Māra, have gone in safety to the Other Shore.

And just as those stronger cows and steers, cleaving their way athwart the Ganges flood, came in safety to the other shore, even so also those monks who have got rid of the Five Fetters of the lower, earthly life, who obtain the boon of birth into the heaven-world and, from that world attaining to Cessation, return no more to this — these also, cleaving their way athwart the flood of Mara, shall come in safety to the Other Shore.

And just as the sturdier of the calves, cleaving their way athwart the Ganges flood, came in safety to the other shore, even so also those monks who have got rid of the Three Fetters, lessened largely the might of Craving, of Hatred and of Delusion, only once returning, coming but once again into this world to make an end of suffering — these also, cleaving their way athwart the flood of Māra, shall come in safety to the Other Shore.

And just as the more weakly calves, cleaving their way athwart the Ganges flood, came in safety to the other shore, even so also those monks who have rid them of the Three Fetters are Enterers of the Stream, safe from torment in the lower worlds and assured of the Full Awakening — these also, cleaving their way athwart the flood of Māra, shall come in safety to the Other Shore.

And just as that little calf, but newly born and

parted bleating from its mother, cleaving its way athwart the Ganges flood, came too in safety to the other shore, even so also those monks who conform themselves to the Doctrine and walk in full faith — these also, cleaving their way athwart the flood of Māra, shall come in safety to the Other Shore.

But I, O monks, am versed in what is of the world and versed in what lies beyond the world; am versed in what is of this realm of Māra and versed in what lies beyond this realm of Māra; am versed in what is of this realm of Death and versed in what lies beyond this realm of Death. Wherefore, monks, whoso shall esteem me one to be hearkened to and trusted, long will it tend to his welfare and happiness.

Thus spoke the Blessed One and, having so spoken, the Auspicious One, the Teacher, further said:

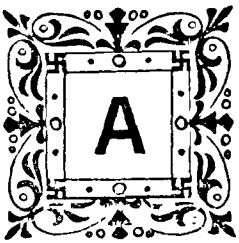
"The world and what beyond the world is found,
The *Here,* where Change and Death run ceaseless round,
The *There,* where Change and Death are all unknown —
This the All-knowing One hath clearly shown.

"Yea, all the worlds, with piercing Insight keen,
Wholly Awake, the Discerning One hath seen;
And opened wide the Door of Deathlessness,
The Refuge Sure, the End of all Distress.

"The raging Flood, ruled by that Evil One,
Is conquered, mastered, all its dangers done.
Wherefore rejoice, nor let your joy have stay!
That Refuge Sure, O monks, is yours for aye!"

XXXV.

Saccaka, I.



t one time, whilst the Blessed One abode near Vesāli in the Pinnacled Hall in the Great Forest, there lived in Vesali one Saccaka of the sect of naked ascetics, an able controversialist, learned in speech, much admired of many; and Saccaka went about Vesāli saying:

'None see I, or ascetic or recluse, leader of crowds of adherents and disciples, even though he claim to be an Exalted One, a Supremely Awakened One who, in contention of words with me, will not quiver and tremble and shake, will not find the perspiration stream from his arm-pits. Yea, were I to address myself to a senseless post, verily it would quiver and tremble and shake under my words, let alone any human opponent!'

Now it happened one morning that the venerable Assaji, suitably attired and having taken with him his bowl and mantle, came into Vesāli for alms of food. And Saccaka, walking about here and there, observed the venerable Assaji in the distance and, going up to him and greeting him courteously with the usual com-

pliments of civility, he sat down respectfully at one side and thus addressed the venerable Assaji:

'How, honoured Assaji, does ascetic Gotama train his disciples, and what part of the Teaching is most dwelt upon among the disciples of ascetic Gotama?'

'Thus, Aggivessana, does the Blessed One train His disciples, and this is that part of the Teaching which most is dwelt upon among the disciples of the Blessed One: — Body is impermanent, Sensation is impermanent, Perception is impermanent, the Mentations are impermanent, Consciousness is impermanent. Body is insubstantial, Sensation is insubstantial, Perception is insubstantial, the Mentations are insubstantial, Consciousness is insubstantial. All compounded things are impermanent, all things whatsoever are void of substance. So does the Blessed One train His disciples. Such is that part of the Teaching most dwelt upon among the disciples of the Blessed One.'

'This is an ill hearing for us, indeed, honoured Assaji, to hear that ascetic Gotama entertains such a view. If only some time or other we might meet with that honoured Gotama; if only we might have opportunity of converse with him; if only we might turn him from that pernicious heresy!'

Now at this same time some five hundred of the notables of Licchavī were assembled together in council in the city chambers, and Saccaka went thither and, addressing the Licchavī notables, said:

'Let the honourable Licchavīs come forward! Today I hold debate with ascetic Gotama, and if ascetic Gotama shall withstand me as has a certain well-known disciple of his, by name monk Assaji, then, just as a strong man, seizing a long-haired ram by the fleece, might pull and haul and drag it about, even so in de-

bate shall I pull and haul and drag about ascetic Gotama; or just as a sturdy distiller's workman, flinging the great distilling strainer into a deep pool and catching it by the handle, might dash and plunge and hurl it about, even so in debate shall I dash and plunge and hurl about ascetic Gotama; or just as and able-bodied distiller's man, taking the sieve by the corners, might shake it and toss it and empty it out, even so in debate shall I shake and toss and empty out ascetic Gotama. Let, then, the honourable Licchavīs come forward!'

Then said some of the Licchavī notables: 'How now? Will ascetic Gotama prevail in argument against Saccaka? Will not rather Saccaka prevail over the word of ascetic Gotama?' But others of the Licchavīs said: 'What! Will this lordly Saccaka confute the Blessed One? Will not rather the Blessed One bring to naught the speech of Saccaka?' And Saccaka, accompanied by all the five hundred notables of Licchavī, set out for the Upper Hall in the Great Forest.

Now, at this hour, many of the monks were pacing back and forth in the open air, and Saccaka, drawing near to the monks, enquired: 'Where, sirs, may we find the honourable Gotama at this moment? We would see the honourable Gotama.'

'The Blessed One, Aggivessana, has gone into the Great Forest, with intent there to spend the day seated under a tree.'

Then Saccaka, with his large following of Licchavīs, entered the Great Forest and, going whither was the Blessed One, he greeted the Blessed One courteously and, having exchanged the customary compliments of friendship and civility, sat down respectfully at one side. But, of the Licchavīs, some paid the

Blessed One the salute of profound reverence and sat down respectfully at one side; others greeted the Blessed One with the exchange of the customary courtesies and sat down respectfully at one side; others extended folded hands towards the Blessed One and took a seat at one side. Some announced their name and family to the Blessed One and took their seats, while some took their seats in silence.

And now, seated at one side, Saccaka the Digambara, addressing the Blessed One, said:

'If the honoured Gotama has leisure to answer a question, may I ask the honoured Gotama any question I wish?'

'Ask, Aggivessana, whatsoever you will.'

'How does the honoured Gotama train his disciples, and what part of the Teaching is most dwelt upon among the disciples of the honoured Gotama?'

'Thus, Aggivessana, do I train my disciples, and this is that part of the Teaching which most is dwelt upon among my disciples: Body is impermanent, Sensation is impermanent, Perception is impermanent, the Mentations are impermanent, Consciousness is impermanent. Body is insubstantial, Sensation is insubstantial, Perception is insubstantial, the Mentations are insubstantial, Consciousness is insubstantial. All compounded things are impermanent, all things whatsoever are void of substance. Even thus, Aggivessana, do I train my disciples, and this is that part of the Teaching most held to by them.'

'An illustration presents itself to my mind, honoured Gotama.'

'Let it present itself, Aggivessana.'

'Just as whatsoever seeds and plants grow and expand and come to maturity do so all in dependence upon the earth, and, firm-based upon the earth, thus

come to maturity, and just as whatsoever deeds that require strength are all done in dependence upon the earth, and, firm-based upon the earth, thus these deeds are done, in the selfsame way, honoured Gotama, by Body is this individual man and, firm-based upon Body, does he bring forth deeds good or evil. By Sensation is this individual man and, firm-based upon Sensation, does he bring forth deeds good or evil. By Perception is this individual man and, firm-based upon Perception, does he bring forth deeds good or evil. By the Mentations is this individual man and, firm-based upon the Mentations, does he bring forth deeds good or evil. By Consciousness is this individual man and, firm-based upon Consciousness, does he bring forth deeds good or evil.'

'Thou sayest, Aggivessana, dost thou not: "Body is my Self, Sensation is my Self, Perception is my Self, the Mentations are my Self, Consciousness is my Self?"'

'That is just what I say, honoured Gotama: "Body, Sensation, Perception, the Mentations, Consciousness — each of these is my Self", and so also says this great gathering.'

'What has this great gathering to do with thee, Aggivessana? Come, Aggivessana, give account of thine own words only!'

'Well then, honoured Gotama, I say: "Body is my Self, Sensation is my Self, Perception is my Self, the Mentations are my Self, Consciousness is my Self."'

'Very well, Aggivessana! Now will I question thee touching this matter and, as it shall seem good to thee, so do thou make answer. What thinkest thou, Aggivessana, does a reigning warrior king, such as King Pasenadi of Kosala or King Ajatasattu of Māgadha,

within their own domains possess the power of pronouncing and causing to be carried out sentences of death, outlawry and banishment?'

'Reigning warrior kings, such as King Pasenadi and King Ajātasattu, indeed possess such powers, honoured Gotama, and even this company of notables of Vajji and of Malla within their own domains exercise powers of life and death, outlawry and banishment; how much more, duly appointed kings like King Pasenadi of Kosala and King Ajātasattu of Māgadha. These have such powers, honoured Gotama, and are worthy of such powers.'

'What thinkest thou then, Aggivessana? Inasmuch as thou hast but now said: "Body is my Self," dost thou possess this power over Body — "Let my body be thus, let not my body be so?"'

Thus questioned, Saccaka sat silent.

A second time the Blessed One put His question and a second time did Saccaka keep silence.

Then the Blessed One, addressing Saccaka, said:

'Answer now, Aggivessana! Now is no time for thee to keep silence, for, whoso returns 'no answer, being for a third time asked a question touching the Truth by an Accomplished One, his head is forthwith cloven in seven pieces.'

At this moment a thunderbolt-handed deity armed with its thunderbolt, fiery, burning, blazing, took its station in the air directly over Saccaka with intent thus: "If this Saccaka does not give an answer to the Blessed One, when for the third time he is asked a question touching the Truth by that Blessed One, I will cleave the head of him into seven pieces on the spot!"

And the Blessed One perceived the presence of that thunderbolt-handed deity and so also did Saccaka.

Then Saccaka the Digambara, in fear and dread, with hair standing on end, sought succour and shelter and refuge with the Blessed One, and thus spoke to the Blessed One:

'Let the honoured Gotama question me; I will answer.'

'What thinkest thou then, Aggivessana? Inasmuch as thou hast but now said: "Body is my Self," hast thou this dominion over Body — "Let my body be thus, let not my body be so?"'

'That I have not, honoured Gotama.'

'Pause and consider, Aggivessana, and, having well considered, then give answer, for thy last does not tally with thy first nor thy first with thy last. Inasmuch as thou hast but now said: "Sensation is my Self," hast thou this dominion over Sensation — "Let my sensation be thus, let not my sensation be so?"'

'That I have not, honoured Gotama.'

'Inasmuch as thou hast said: "Perception is my Self," hast thou this dominion over Perception — "Let my perception be thus, let not my perception be so?"'

'That I have not, honoured Gotama.'

'Inasmuch as thou hast said: "The Mentations are my Self," hast thou this dominion over the Mentations — "Let my mentations be thus, let not my mentations be so?"'

'That I have not, honoured Gotama.'

'Inasmuch as thou hast said: "Consciousness is my Self," hast thou this dominion over Consciousness — "Let my consciousness be thus, let not my consciousness be so?"'

'That I have not, honoured Gotama.'

'Consider, Aggivessana, and then give answer, for

thy last does not tally with thy first nor thy first with thy last. Body, Sensation, Perception, the Mentations, Consciousness — are these permanent or are they impermanent?'

'They are impermanent, honoured Gotama.'

'But that which is impermanent — is that painful or is it pleasurable?'

'It is painful, honoured Gotama.'

'But that which is impermanent, painful, subject to all vicissitude — is it possible thus to regard it: "This is mine; this am I; this is my Self?"'

'That is not possible, honoured Gotama.'

'What thinkest thou then, Aggivessana? Whoso clings to suffering, gives himself to suffering, holds by suffering with the view: "This is mine; this am I; this is my Self," - can such a one of himself comprehend suffering or keep clear of the suffering that encompasses him?'

'How might that be? That he cannot, honoured Gotama.'

'Suppose, Aggivessana, that a man in want of heart-wood takes a keen axe and, going into a grove, there espies a big, stout-stemmed, indubitable banana tree, straight and young; and suppose that he hews this banana tree through at the root and chops off the head and, having done so, proceeds to unwind the leaf-built stem as he now undoes that leafy roll — he will never come to any pith, much less to heart-wood. In the selfsame way thou, Aggivessana, entering into argument with me, hast shown thyself void and vain and useless, for thou hast said to this assembly of the men of Vesāli: "None see I, or ascetic or recluse, leader of crowds of adherents and disciples, even though he claim to be an Exalted One, a Supremely Awakened One who, in contention of words with me,

will not quiver and tremble and shake, will not find the perspiration stream from his arm-pits. Yea, were I to address myself to a senseless post, verily it would quiver and tremble and shake under my words, let alone any human opponent." The sweat-drops, Aggivessana, have broken on thy brow and fallen over thy mantle to the ground, but at this moment there is not a drop of sweat on my body, Aggivessana.'

And indeed the body of the Blessed One before that assembly showed as clear gold.

Hearing these words, however, Saccaka, sat huddled up in dumb distress, eyes on the ground, considering, without a word to say in reply.

'Then Dummukha, one of the Licchavīs, seeing Saccaka sitting there in silent confusion, spoke to the Blessed One and said:

'An illustration, Blessed One, presents itself to my mind.'

'Let it present itself, Dummukha,' said the Blessed One.

'It is, Lord, as if, near some village or town, there were a pond and in it it a crab; and a lot of boys and girls from the village or town were to come to the pond and, pulling the crab out of the water, were to place it on the bank. Whatsoever limb now that crab might put forth, that limb the boys and girls with sticks and stones would wound and bruise and break; and so the crab, with its limbs all wounded and bruised and broken, would no longer be able to go down to the pond as before. In the same way. Lord, what powers of feint, pursuit and wriggling Saccaka possesses, these the Blessed One has wounded and bruised and broken, and now Saccaka the Digambara can never

again draw near to the Blessed One with desire for argument.'

At these words Saccaka, turning to Dummukha, said:

'Come, come, Dummukha! We are not in converse with thee. We here hold speech with the honoured Gotama.'

'Let be, honoured Gotama, what words may have passed betwixt us and other ordinary ascetics and recluses; idle prattle I think it now! But after what fashion does a disciple of the honoured Gotama fulfil the Teaching, observe the Admonition and, freed from doubt, done with all questionings, relying upon none else, dwell stayed in confidence upon the Message of the Teacher?'

'A disciple of mine, Aggivessana, as respects whatsoever may be of Body, of Sensation, of Perception, of the Mentations, of Consciousness, in the past, in the future or at the present moment, whether subjective or objective, gross or subtle, mean or exalted, remote or at hand, all Body, Sensation, Perception, Mentations, Consciousness, as they come to be, in the light of the highest wisdom, he regards thus: "This belongs not to me; this am I not; this is no Self of mine." After this fashion, Aggivessana, does a disciple of mine fulfil the Teaching, observe the Admonition and, freed from doubt, done with all questionings, relying upon none else, dwell stayed in confidence upon the Message of the Teacher.'

'But after what fashion, honoured Gotama, is a monk a Holy One abidingly free from Bane, having done what was to do, laid down the burden, achieved his own salvation, destroyed the fetters of existence, being delivered through perfect wisdom?'

'Thus, Aggivessana, does the monk regard whatsoever may be of Body, Sensation, Perception, Ment-

ations or Consciousness, past, future or present, subjective or objective, gross or subtle, mean or exalted, remote or at hand; all he regards thus: "This belongs not to me; this am I not; this is no Self of mine." And, perceiving all thus as they have come to be, in the light of the highest wisdom, he attains to Deliverance, void of all attachment. So is the monk a Holy One, abidingly free from Bane, having done what was to do, laid down the burden, achieved his own salvation, destroyed the fetters of existence, being delivered through perfect wisdom; and, thus delivered, Aggivessana, the monk attains to the Three Excellencies, namely, to the Excellency of Insight, the Excellency of Progress and the Excellency of Deliverance. Thus delivered, the monk honours, esteems, reveres and does homage to the Accomplished One, saying: "Himself Awakened, the Blessed One proclaims the Doctrine that makes for Awakening. Himself Appeased, the Blessed One proclaims the Doctrine that makes for Appeasement. Himself Tranquillised, the Blessed One proclaims the Doctrine that makes for Tranquillisation. Himself Crossed Over, the Blessed One proclaims the Doctrine that makes for Crossing Over. Himself Completely Ceased, the Blessed One proclaims the Doctrine that makes for Complete Cessation."'

And Saccaka, hearing these words, said to the Blessed One:

'Verily, honoured Gotama, we have been perverse, verily we have been presumptuous, for that in argument we thought to triumph over the honoured Gotama. A man might go up unscathed to a passioned elephant, but not to the honoured Gotama! A man might go up unscathed to a blazing mass of fire, but not to the honoured Gotama! A man might go up unscathed to

a formidable, poisonous reptile, but not to the honoured Gotama! Rash and wicked were we, in that we thought to overpower the honoured Gotama in controversy. Will the honoured Gotama together with his following of disciples deign to accept food to-morrow from me?'

By silence the Biessed One gave assent.

Then Saccaka, perceiving that the Blessed One had assented, said to the Licchavīs:

'Hearken to me, honourables of Licchavī! To-morrow the ascetic Gotama together with His following of disciples is invited to accept food from me; wherefore let each of you bring me whatsoever shall seem to him right and fitting!'

And when the morrow was come, those Licchavī notables brought to Saccaka offerings amounting to five hundred pots of food all ready prepared.

'Then Saccaka the Digambara, arranging some choice food hard and soft in his own hermitage, sent to announce to the Blessed One that the time was come and the food ready.

And the Blessed One, suitably attired and taking bowl and robe, in the early morning proceeded towards the hermitage of Saccaka the Digambara and, thither arrived, took His seat in the place prepared for Him together with His company of disciples. And Saccaka himself waited upon the Blessed One and His disciples, serving them with choice food both hard and soft with his own hands.

When the Blessed One had ended His meal, Saccaka, taking a low seat, sat down respectfully at one side and said to the Blessed One:

'Whatsoever in this offering, honoured Gotama, is merit or nigh to merit, may it redound to the happiness of the givers!'

'Whatsoever, Aggivessana, worthy of offerings is present in thee who art not free from Craving, from Hatred and from Delusion — that shall be to the givers; and whatsoever worthy of offerings is present in me who am free from Craving, from Hatred and from Delusion — that shall be to thee.'

XXXVI.

Saccaka, II.

At a time when the Blessed One was living at the Pinnacled Hall in the Great Wood, the Blessed One, having suitably attired Himself one morning and taken bowl and mantle, was about to go into Vesāli for alms of food. And Saccaka the Digambara, strolling about here and there, chanced in the direction of the Upper Hall; and the venerable Ānanda, seeing Saccaka approaching, informed the Blessed One thereof, saying:

'Lord, here comes that Saccaka the Digambara, an able controversialist, learned in speech, much admired of many; and this man seeks the dispraise of the Awakened One, wishes to belittle the Teaching, desires the reproach of the Brotherhood. Good were it if the Blessed One of his kindness would consent to sit down for a moment or two.'

The Blessed One sat down upon the seat offered Him.

Then Saccaka came forward where was the Blessed One and, after exchanging the customary friendly

greetings and compliments, sat down at one side and thus addressed the Blessed One:

'There are, honoured Gotama, ascetics and recluses who devote themselves to the training of the body but not to the training of the mind. They encounter a bodily feeling of pain, and from bodily feelings of pain formerly encountered there come about paralysis of the thigh, or mayhap the heart bursts, hot blood gushes from the mouth, or dementia or madness comes on. In such a case the mind is ruled by the body, is completely under the dominion of the body — and what is the cause of this? The untrained condition of the mind.

And there are some ascetics and recluses who devote themselves to the training of the mind but not to the training of the body; and these encounter a mental feeling of pain, and from mental feelings of pain formerly encountered there comes about paralysis of the thigh, or mayhap the heart bursts, hot blood gushes from the mouth, or dementia or madness comes on. In such a case the body is ruled by the mind, is completely under the dominion of the mind — and what is the cause of this? The untrained condition of the body. And I have thought: "Truly, the disciples of the honoured Gotama devote themselves to the training of the mind but not to the training of the body!"'

'And what hast thou heard, Aggivessana, is the training of the body?'

'There are for instance Nanda Vaccha, Kisa Sañkicca, Makkhali Gosala — these, honoured Gotama, live garmentless, emancipate from conventional usages, hand-scrapers, not turning aside or stopping for alms of food, refusing food brought to their dwelling-place or specially prepared for them, declining invitations to

meals. They accept no alms direct from the mouth of pot or pan, nor handed from doorways or through window-bars or from the place of cooking. Neither accept they alms from two eating together, nor from a woman with child, nor from one giving suck, nor from one conversing with a man, nor from the unclean, nor from where a dog is standing near, nor from where flies are buzzing about in swarms. Neither do they eat of flesh or of fish, or drink intoxicating liquors or long-standing rice-gruel. They partake of but one mouthful of food from one house, of but two mouthfuls of food from two houses, or of but seven mouthfuls from seven houses. They maintain their bodies solely upon what they may receive from one giver, upon what they may receive from two givers, or upon what they may receive from seven givers. They partake of nourishment but once daily, but once in two days, or but once in seven days and, so proceeding, come at length to practise the austerity of abstaining from food for as long as fourteen days.'

'But, Agivessana, do they maintain their bodies only in this way?'

'That they do not, honoured Gotama, for at some seasons they eat of good, rich, solid foods, sup of good, rich, fluid foods, partake of good, rich condiment and drink fine, rich drinks, so that their bodies do gather strength and put on flesh and fat.'

'Wherefore, what formerly they renounced, that they afterwards revel in, and thus comes about this increase and decrease of bodily bulk! But, Aggivessana, what hast thou heard is the training of the mind?'

Being asked by the Blessed One concerning the training of the mind, Saccaka found nothing to say.

Then the Blessed One said to Saccaka:

'That which thou hast first spoken of as the training of the body — that, in the discipline of the Exalted One, is not considered the true training of the body. Verily, Aggivessana, thou knowest not what is the training of the body; how then shalt thou know what is the training of the mind? However, what it is to be untrained of body and untrained of mind, what it is to be trained of body and trained of mind — that thou shalt hear. Give good heed and I shall tell!'

'Very good, honoured Gotama,' replied Saccaka to the Blessed One.

The Blessed One spake as follows:

'How, Aggivessana, is one untrained of body and untrained of mind? Suppose that a feeling of pleasure comes to an ordinary uninstructed man of the world: encountering that feeling of pleasure, he is enamoured of pleasure, a passion for pleasure arises in him. Then that feeling of pleasure departs from him and, through the departure of that feeling of pleasure, there arises a feeling of pain and, encountering this feeling of pain, the man is grieved and distressed and laments and beats his breast, all distraught. The feeling of pleasure arisen in this man takes captive the mind by reason of the untrained condition of the body, and the feeling of pain that arose equally takes captive the mind by reason of the untrained condition of the mind. Whensoever thus, on the one hand, an arisen feeling of pleasure takes captive the mind through the untrained condition of the body and, on the other hand, an arisen feeling of pain takes captive the mind through the untrained condition of the mind, even thus, Aggivessana, is one untrained of body and untrained of mind.

'And how, Aggivessana, is one trained of body and trained of mind?

'Suppose that a feeling of pleasure arises in an instructed noble disciple: encountering that feeling of pleasure, he is not enamoured of pleasure; a passion for pleasure does not arise in him. Then that feeling of pleasure departs from him and, through the departure of that feeling of pleasure, there arises a feeling of pain. But, encountering this feeling of pain, he is neither grieved nor distressed, neither does he lament or beat his breast, all distraught. The feeling of pleasure arisen in this man fails to take captive the mind by reason of the trained condition of the body, and the feeling of pain arisen equally fails to take captive the mind by reason of the trained condition of the mind. Whensoever thus, on the one hand, a feeling of pleasure arisen fails to take captive the mind by reason of the trained condition of the body and, on the other hand, a feeling of pain arisen fails to take captive the mind by reason of the trained condition of the mind, even thus, Aggivessana, is one trained of body and trained of mind.'

'Then I may confidently affirm of the honoured Gotama: "The honoured Gotama is trained of body and trained of mind?"'

'Thou hast certainly said this, Aggivessana, only to draw me on, nevertheless I will answer thee. Since the time when first I shore off hair and beard and, donning yellow raiment, withdrew from home to follow the homeless life, verily it has never been possible for arisen feeling of pleasure to take captive my mind nor arisen feeling of pain to take captive my mind.'

'Mayhap feeling of pleasure of such sort that it *could* take captive the mind has never arisen in the honoured Gotama? Mayhap also feeling of pain of such sort that it *could* take captive the mind has never arisen in the honoured Gotama?'

'How should that not be, Aggivessana? for, Aggivessana, before my Full Awakening, whiles not yet a Supremely Awakened One, still only aspiring towards Awakening, thus I considered within myself: "Cramped and confined is household life, a den of dust; but the life of the homeless one is as the open air of heaven! Hard is it for him who bides at home to live out as it should be lived the Holy Life in all its perfection, in all its purity! How if I cut off hair and beard and, in garb of yellow, leave home behind and vow myself to the homeless life?" This I did, Aggivessana, and in turn learned of Aḷāra Kālama and of Uddaka the disciple of Rama all that these had to teach; but, thoroughly dissatisfied therewith, I left them again and, wandering from place through the Māgadha country, I at last found me a retired and peaceful spot by the banks of a clear-flowing river near to the town of Uruvelā. "This suits well for effort!" I said, and there I settled down.

'Then, Aggivessana, these three homely illustrations, unheard before, occurred to me. Suppose that there is a moist, slimy piece of wood lying in water, and that a man with a friction-wood apparatus comes up and says: "I will kindle fire, I will produce flame," what think you, Aggivessana, will this man with his friction-wood apparatus, rubbing that moist, slimy piece of wood lying in the water, succeed in kindling fire, in producing flame?'

'That he will not, honoured Gotama, however much toil and trouble he may give himself: and why not? The piece of wood is moist and slimy and, to boot, is lying in water!'

'In the selfsame way, Aggivessana, whatsoever ascetics and recluses live unestranged from the body

and from desires and, as concerns desires, are not inwardly rid of, have not wholly allayed sensual craving, sensual attraction, sensual weakness, sensual thirst, sensual fever — if now it haps that these good ascetics and recluses are smitten with sharp, piercing, painful sensations, they are unfitted for Wisdom, Insight, Final and Complete Awakening; and even if these good ascetics and recluses should not be smitten with sharp, piercing, painful sensations, yet are they unfitted for Wisdom, Insight, Final and Complete Awakening. This, Aggivessana, was the first illustration that occurred to me.

'Then a second homely illustration, unheard before, occurred to me. Suppose that there is a moist, slimy piece of wood lying high up on the bank away from the water, and that a man with a friction-wood apparatus comes up and says: "I will kindle fire, I will produce flame," what think you, Aggivessana, will this man with his friction-wood apparatus, rubbing that moist, slimy piece of wood lying high up on the bank away from the water, succeed in kindling fire, in producing flame?'

'That he will not, honoured Gotama, however much labour and pains he may expend: and why not? The piece of wood is moist and slimy, even although it has been lying high up on the bank away from the water.'

'In the selfsame way, Aggivessana, whatsoever ascetics and recluses live unestranged from the body and from desires and, as concerns desires, are not inwardly rid of, have not wholly allayed sensual craving, sensual attraction, sensual weakness, sensual thirst, sensual fever — if now it haps that these good ascetics and recluses are smitten with sharp, piercing, painful

sensations, they are unfitted for Wisdom, Insight, Final and Complete Awakening; and even if these good ascetics and recluses should not be smitten with sharp, piercing, painful sensations, yet are they unfitted for Wisdom, Insight, Final and Complete Awakening. This, Aggivessana, was the second illustration that occurred to me.

'Then a third homely illustration, unheard before, occurred to me. Suppose, Aggivessana, that there is a dry, well-seasoned piece of wood lying high up on the bank away from the water, and that a man with a friction-wood apparatus comes up and says: "I will kindle fire, I will produce flame," what think you, Aggivessana, will this man with his friction-wood apparatus, rubbing that dry, well-seasoned piece of wood lying high up on the bank away from the water, succeed in kindling fire, in producing flame?'

'To be sure he will, honoured Gotama: and why? This piece of wood is dry and well-seasoned and, moreover, is lying high up on the bank away from the water.'

'In the selfsame way, Aggivessana, whatsoever ascetics and recluses live estranged from the body and from desires and, as concerns desires, are inwardly rid of, have wholly allayed sensual craving, sensual fever — if now it haps that these good ascetics and recluses are visited by sharp, piercing, painful sensations, they are capable of Wisdom, Insight, Final and Complete Awakening; and even should these good ascetics and recluses not be visited by sharp, piercing, painful sensations, still are they capable of Wisdom, Insight Final and Complete Awakening. This, Aggivessana, was the third homely illustration, unheard before, that occurred to me.'

'Then I said within myself: "How now if, with

teeth clenched and tongue pressed to palate, I deliberately and of set purpose master and crush and force my mind into subjection?" And so, Aggivessana, clenching my teeth and pressing tongue to palate, I deliberately and of set purpose mastered and crushed and forced my mind into subjection and, as I did so, the perspiration streamed from my arm-pits. Just as a strong man, Aggivessana, might lay hold of a weaker man by the head or by the shoulders and master and crush and force him into subjection, even so did I now master and crush and force my mind into subjection until the perspiration streamed from my arm-pits. Strenuous was I, Aggivessana, energetic, unflinching, with mind undistracted, fixed in Recollectedness; my body, however, was perturbed, not attained to quiet, distressed as it was even by this painful effort. Nevertheless, the feeling of pain in this wise arisen failed to take captive my mind.

'Then, Aggivessana, I thought within myself: "How now if I practise the Unbreathing Ecstasy?" So I checked the ingoing and outgoing breath in mouth and nose and, just as a blacksmith's bellows, being blown, make an exceeding great noise, so, as thus I checked the ingoing and outging breath in mouth and nose, the issuing airs in mine ears made an exceeding great noise. Then, going further, I checked the ingoing and outgoing breath in mouth and nose and ears and, just as if a strong man with the sharp point of a sword had bored into the skull, so, as thus I checked the ingoing and outging breath in mouth and nose and ears, the airs beat with exceeding violence upon my skull. Just as if a strong man with a hard leathern scourge had lashed all about the head, even so were the exceeding great pains in my head through

this checking of the ingoing and outgoing breath. Just as if a professional butcher or butcher's apprentice with a sharp slaughtering-knife had ripped through the belly, so the airs ripped terribly through my belly by reason of this checking of the breath. Yea, just as if two strong men, each taking an arm, were to force and compel a weaker man into a pit of glowing coals, even so was the exceeding great heat in my body by reason of this checking of the breath. But through it all, Aggivessana, I remained strenuous, energetic, unflinching, with mind undistracted, fixed in Recollectedness; my body, however, was perturbed, not attained to quiet, distressed as it was even by these painful efforts. Nevertheless, the feelings of pain in suchwise arisen failed all to take captive my mind.

'Then certain deities beholding me said: "The ascetic Gotama is dead." But others of the deities said: "The ascetic Gotama is not dead yet, but he is about to die," while certain others said: "Neither is the ascetic Gotama dead nor is he about to die. The ascetic Gotama is a Sainted One; it is even the wont of such Sainted Ones thus to be."

'Then, Aggivessana, I thought within myself: "How now if I practise entire abstention from food?" but certain deities approached me and said: "Do not, O honourable one, practise entire abstention from food, but if, honourable one, thou dost abstain from all food, then shall we pour heavenly dew into thy pores and so thy body shall be maintained." Then I considered: "If now I practise this austerity to the full and these deities pour heavenly dew into my pores and so my body be maintained, this will be imposture on my part," and so, Aggivessana, I dismissed those deities with the words: "There is no need."

'Then I thought within myself: "How now if I take only a very very little food, just a mouthful now and again of pottage made from beans, lentils, pulse or pease?" and thus I did, Aggivessana, and through only taking a very very little food, just a mouthful of pottage now and then, my body grew lean beyond measure. Like wasted, withered reeds became all my limbs, like a camel's hoof my hips, like a wavy rope my backbone and, as in a ruined house, the roof-tree rafters show all aslope, so sloping showed my ribs because of the extremity of my abstention from food. As in a deep well the watery gleam far below is scarcely to be seen, so in mine eye-sockets the gleam of my eyeballs, far-sunken, well-nigh disappeared. As a severed gourd uncooked and left out in the sun becomes all hollow and shrunken, so hollow and shrunken became the skin of my head. When I touched the surface of my stomach my hand came into contact with my backbone, and when I felt at my backbone my hand encountered the skin of my stomach, and, going to attend to nature's calls, I toppled over for very weakness. When, somewhat to revive the fainting body, I stroked my limbs, lo! as I stroked, the hairs of my body rotted at the roots, came away in my hands, and all this by reason of the extremity of my abstention from food.

'And certain men seeing me said: "The ascetic Gotama's complexion is blue;" but others said: "The ascetic Gotama's complexion is not blue, the ascetic Gotama's complexion is black;" whilst others said: "The complexion of the ascetic Gotama is not blue, neither is it black; the ascetic Gotama's complexion is of a fish-colour." To such a degree, Aggivessana, was the clear, pure colour of my skin impaired through the extremity of my abstention from food.

'Then I thought within myself: "Of all the sharp, piercing, painful sensations endured by the ascetics and recluses of the past these must be the crown, none can have surpassed these; and of all the sharp, piercing, painful sensations that shall be endured by the ascetics and recluses of the future these shall be the crown, none can surpass these! Of all the sharp, piercing, painful sensations endured by the ascetics and recluses of the present these surely are the crown, none can surpass these, and yet, with all these bitter austerities, I do not reach aught beyond the human, do not attain to any sufficing pre-eminence of exalted knowledge and insight; might there be some other way to Awakening?"

'Then I considered: "I mind me how once, seated in the shade of a rose-apple tree, the while my father Sakka ploughed the Royal Furrow, having separated myself from desires and all things evil yet still cognising and reflecting, in joy and bliss detachment-born, I attained to the First High Ecstasy. Might this be the way to Awakening?" With that the clear consciousness came to me: "Yea, this is the way to Awakening!"

'Then I considered: "What? do I fear this blessedness — this blessedness that lies apart from desires and all things evil? Nay! I do not fear this blessedness — this blessedness that lies apart from desires and all things evil!"

'And I reflected: "It were not easy to attain to this blessedness with body so exceedingly lean and wasted; how if I eat of substantial food and rice porridge?" Accordingly, Aggivessana, I began to partake of solid food and rice porridge.

'Now at this time I had five monks always about me who thought within themselves: "When the ascetic

Gotama shall attain to the Truth, he will impart it to us," but, Aggivessana, when I began to eat of solid food and take rice porridge, then those five monks went away from me in disgust, saying one to another: "Ascetic Gotama has become luxurious; he has ceased from striving and turned to a life of comfort."

'However, partaking of substantial nourishment and gathering strength, I came to attain to the First High Ecstasy, to the Second High Ecstasy, to the Third High Ecstasy and to the Fourth High Ecstasy, but, Aggivessana, the feeling of pleasure in each case thus arisen failed all to take captive my mind.

'Then, with thought steadied and purified, I applied my mind to the recollection of my previous forms of existence, and I called to memory full many a varied life in ages past in all detail, but the feeling of pleasure in suchwise arisen failed to take captive my mind.

'Again, with thought steadied and purified, I applied my mind to know the disappearing and reappearing of beings, and, with the Divine Eye, I beheld clearly the disappearing and reappearing of beings — how some beings after death descend to the hell-world and how other beings ascend to the heaven-world, each faring according to his deeds; but the feeling of pleasure in suchwise arisen failed to take captive my mind.

'Once more, with thought steadied and purified, cleansed, free from impurity, rid of defilement, pliable, serviceable, fixed, immovable, I applied my mind to knowing the Destruction of the Banes, and I recognised in accordance with truth and fact what is Bane, what is the Arising of Bane, what is the Ceasing of Bane and what is the Path that leads to the Ceasing of Bane. Thus knowing, thus perceiving, my mind was delivered from the Bane of Sensual Craving, from the

Bane of the Passion for Existence and from the Bane of Delusion, and this knowledge became mine: "In being delivered lies Deliverance; Rebirth is ended; lived out the Holy Life; done all that was to do; for me this world is no more." Yea, this I knew, ignorance banished, knowledge come; darkness past, light won; abiding there as one eager, earnest, strenuous; yet the feeling of pleasure in suchwise arisen failed to take captive my mind.

'But I recognise, Aggivessana, that, when the teaching is set forth to an assembly of many hundreds of people, each individual present conceives: "Just for me is the ascetic Gotama setting forth the Teaching," but that is not quite how the matter should be regarded, inasmuch as the Accomplished One sets forth the Teaching for the instruction of others as well. For at the close of each such discourse, as respects the indications of concentration in the former, I settle and steady each person's mind, repose it, bring it to oneness, unify it, and this I do continually, continually.'

'Right and fitting is this in the honoured Gotama, as in an Exalted One, a Supremely Awakened One, but does the honoured Gotama admit of sleeping in the daytime?'

'I admit, Aggivessana, that, in the last month of the hot season, having returned from my begging-round and partaken of my meal, folding my mantle in four, I lie down upon my right side and fall asleep.'

'This, honoured Gotama, some ascetics and recluses call "being wrapped in stupor."'

'Nay, Aggivessana, it is not after this manner that one is wrapped in stupor or is not wrapped in stupor, but how one is wrapped in stupor and how one is not wrapped in stupor — this you shall hear. Give good heed and I shall declare it.'

'Whosoever he be that has not rid himself of the Banes, the defiling, the allied to renewed existence, wretched, breeding suffering, leading in future time to birth, growth, decay and death — such a one, say I, is one wrapped in stupor. The not getting rid of the Banes, Aggivessana — this it is to be wrapped in stupor. But whosoever he be that has rid himself of the Banes, the defiling, the allied to renewed existence, wretched, breeding suffering, leading in future time to birth, growth, decay and death — such a one, say I, is one not wrapped in stupor. The getting rid of the Banes, Aggivessana — this it is not to be wrapped in stupor, and the Accomplished One, Aggivessana, has put away these defiling, sorrow-breeding Banes; cut them off at the root like a palm-tree stump; made them that they they nevermore can sprout again through all future time. Just as a palm-tree with the head cut off never again can put forth and flourish, even so has the Accomplished One destroyed the Banes and made them that they are unable to sprout again any more for ever.'

At these words, Saccaka, the Digambara, addressing the Blessed One, said: 'It is wonderful, honoured Gotama; it is extraordinary how, whilst the honoured Gotama in words and speech has been gradually approaching and dealing with the matter in hand, the colour of his skin has remained clear as ever, his countenance all composed, even as is found in an Exalted One, a Supremely Awakened One! For I confess, honoured Gotama, having entered into controversy upon various occasions with Pūraṇa Kassapa, with Makkhali Gosāla, with Ajita Kambala, with Pakudha Kaccāyana, with Sañjaya Belaṭṭhaputta and with Niganṭha Nāthaputta, and these in argument with me

have wandered from one thing to another and, turning aside into entirely foreign questions, have manifested rage and anger and annoyance. On the contrary, whilst the honoured Gotama in words and speech has gradually approached and dealt with the matter in hand, the colour of his skin has remained clear as ever, his countenance all composed, even as is found in an Exalted One, a Supremely Awakened One, but now, honoured Gotama, it is time for us to go; we have many things to see to, much that waits to be done.'

'If now seems to thee the time, Aggivessana.'

So Saccaka the Digambara, pleased and delighted with the words of the Blessed One, rose from his seat and went his way.

XXXVII.

The Destruction of Lust. I.

At one time, whilst the Blessed One abode in the East Grove, in the pavilion belonging to the mother of Migāra, Sakka the King of the Gods drew near and, having greeted the Blessed One respectfully, stood at one side and addressed the Blessed One in these words:

'In what wise, Lord, stated in brief, is a monk delivered through the Destruction of Lust, wholly perfected, wholly made secure, wholly purified, come to Complete Consummation, greatest among gods and men?'

'Suppose, O King of the Gods, that the monk has heard the word: "All that is, when clung to, fails!" So hearing, the monk attentively observes all things and, attentively observing all things, he penetrates the nature of all things. Penetrating the nature of all things, whatsoever sensation he may encounter, be it pleasurable or painful or neither pleasurable nor painful, he abides in respect of those sensations regardful of Transiency, regardful of Dispassion, regardful of Cessation, regardful of Renunciation. Thus, as respects

those sensations, abiding mindful of Transiency, Dispassion, Cessation and Renunciation, he clings to nothing whatsoever in all the world and, unclinging, he does not fear or tremble. Unfearing, untrembling, he attains to his own Deliverance, and he knows: "Rebirth is ended; lived out is the Holy Life; done all that was to do; for me this world is no more!" In such wise, O King of the Gods, stated in brief, is a monk delivered through the Destruction of Lust, wholly perfected, wholly made secure, wholly purified, come to Complete Consummation, greatest among gods and men.'

Then Sakka the King of the Gods, pleased and satisfied with the words of the Blessed One, paced three times round the Blessed One in token of homage and disappeared from the spot.

Now all this time the venerable Mahamoggallāna was seated only a little way off from the Blessed One, and the venerable Mahamoggallāna thought within himself:

'Is that superhuman being thoroughly satisfied with the exposition of the Blessed One or is he not? How if I ascertain whether or no he is quite satisfied with the speech he has had of the Blessed One?'

Then, swiftly as a strong man might stretch out his bended arm or draw in again his outstretched arm, so swiftly did the venerable Mahāmoggallāna disappear from the pavilion in the East Grove and make his appearance among the Three-and-thirty Deities.

Now at this moment Sakka the King of the Gods was in his lotus garden, being waited upon and ministered to by five hundred of the celestial musicians of his suite; and Sakka, perceiving the venerable Mahāmoggallāna approaching, made a sign to the

five hundred musicians and went to meet the venerable Mahāmoggallāna. Having come up to him, Sakka exclaimed:

'Come, most worthy Moggallāna! Welcome, most worthy Moggallāna! Long have I awaited the occasion of your coming hither! Be pleased to sit down, most worthy Moggallāna, here is a seat all ready prepared for you!'

The venerable Mahāmoggallāna sat down upon the seat offered him, while Sakka himself took a lower seat and sat down respectfully at one side. To Sakka thus seated at one side the venerable Mahāmoggallāna now spake as follows:

'How, Kosiya, did the Blessed One expound to thee, in brief, Deliverance through the Destruction of Lust? Good were it if we also might be made sharers in that discourse through hearing thereof.'

'We are much occupied, most worthy Moggallāna; we have many matters to attend to, as well on our own behalf as on behalf of the Three-and-thirty Deities. However, most worthy Moggallana, it has been well heard, well comprehended, well laid to heart, well stored in mind, so that it cannot soon be lost.

'In former times, most worthy Moggallāna, a war was waged betwixt the gods and the demons, and in that war the gods conquered and the demons were overthrown. And so, most worthy Moggallāna, having returned in triumph from that victorious war, I caused to be erected a palace called the Vejayanta Palace; and to this Vejayanta Palace, most worthy Moggallāna, there are a hundred portals, and to each portal seven times seven hundred galleries. In each gallery nymphs seven times seven, and each of the nymphs has seven times seven attendants. Wouldst thou not wish to behold the magnificence of this Vejayanta Palace, most worthy Moggallāna?'

By silence the venerable Mahāmoggallāna gave assent.

Then Sakka the King of the Gods, together with Vessavaṇa his Chief Minister, with the venerable Mahāmoggallāna in the place of honour in front, set out for the Vejayanta Palace, but, just as a daughter-in-law is timid and shy upon meeting her father-in-law, so the ministrants to Sakka's pleasure, perceiving the venerable Mahāmoggallāna approaching, withdrew abashed and ashamed each to her own private chamber.

And Sakka and his Chief Minister Vessavaṇa showed the venerable Mahāmoggallāna all over the Vejayanta Palace. 'Here, most worthy Moggallāna,' they said; 'just look at this splendour of the Vejayanta Palace! There, most worthy Moggallāna; just look at that splendour of the Vejayanta Palace!'

'This shines upon the venerable Kosiya in consonance with the meritorious deeds he formerly has done. Among men it is always said whenever they behold anything splendid, "O how that shines! just as among the Three-and-thirty Gods!" But all shines upon the venerable Kosiya on account of his former good deeds.'

Then the venerable Mahāmoggallāna thought within himself: 'Foolish indeed is this superhuman being, and dwells in heedlessness! How if I give him affright?' And the venerable Mahamoggallāna exercised his magic art in such sort, that with the great toe he set the Vejayanta Palace all trembling and shaking and rocking, and Sakka the King of the Gods and his Chief Minister Vessavaṇa and the Three-and-thirty Deities were much moved by the astonishing event and exclaimed: 'How wonderful, how extraordinary is the magic might, the supernormal power of this ascetic,

whereby with the great toe he can set trembling and shaking and rocking even this celestial structure!'

Then the venerable Mahamoggallāna, perceiving how the hair of Sakka the King of the Gods was standing on end with agitation, thus spake to Sakka: 'How, Kosiya, did the Blessed One expound to thee in brief Deliverance through the Destruction of Lust? Good were it if we also might be made sharers in that discourse through hearing thereof.'

Then Sakka the King of the Gods narrated to the venerable Mahāmoggallāna, word for word, all that had passed betwixt the Blessed One and himself, when that he had asked the Blessed One to tell him in brief how a monk became freed through the Annihilation of Lust.

And the venerable Mahāmoggallāna, pleased and satisfied with what he had heard from Sakka the King of the Gods, as swiftly as a strong man might stretch forth his arm or draw it back again, disappeared from among the Three-and-thirty Deities and again was present in the East Grove, in the pavilion belonging to the mother of Migāra.

And shortly after the departure of the venerable Mahāmoggallāna, those of the suite of Sakka spake to Sakka, saying: 'He that was with thee but now, most worthy one — was that the Blessed One, the Teacher?'

'Nay, most worthy ones; he with me just now was not the Blessed One, the Teacher. That was a disciple who was with me — the venerable Mahāmoggallāna.'

'Happy art thou, most worthy one, to be visited by a disciple of such magic might, of such supernormal power! What if the Blessed One, the Teacher himself, were to appear by thee?'

And the venerable Mahāmoggallāna went whither was the Blessed One, and, greeting the Blessed One with due reverence, sat down respectfully at one side and thus addressed the Blessed One:

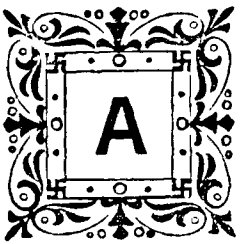
'The Blessed One assents that lately, to a certain mighty supernatural being, the Blessed One has expounded in brief Deliverance through the Destruction of Lust?'

'I assent, Moggallāna. Sakka the King of the Gods came to me and asked me to tell him in brief how a monk is delivered through the Destruction of Lust, wholly perfected, made secure, purified, come to Complete Consummation. Thereupon I told Sakka that, when a monk has heard the saying: "All that is when clung to fails," he investigates all things and so comes to a knowledge of their true nature. Possessed of such knowledge, when he encounters any kind of sensation, whether pleasant or unpleasant or neither pleasant nor unpleasant, touching such sensations he bethinks him of Transiency, Dispassion, Cessation, Renunciation. So bethinking him, he is loosed from attachment to all things in the world, knows no fear and attains to his own Deliverance. In such wise, Moggallāna, did I briefly expound to Sakka the King of the Gods the manner of a monk's Deliverance through the Destruction of Lust.'

So spake the Blessed One.

XXXVIII.

The Destruction of Lust. II.



t one time a certain monk named Sāti, the son of a fisherman, came to hold the following perverted view: 'This I understand to be the teaching set forth by the Blessed One: This very same consciousness it is and not another, which runs repeatedly the round of birth and death.'

And many of the monks, hearing of Sati's perverted view, went to monk Sāti and inquired of him, saying: 'Is this true, friend Sāti, as is said of thee, that thou holdest the Teaching of the Blessed One to be that it is this very same consciousness and no other, which persists through all the round of repeated birth and death?'

'It is even so, friends. I hold the teaching of the Blessed One to be that this very same consciousness it is and not any other, which repeatedly runs through the round of birth and death.'

Then those monks, being desirous of turning Sāti away from his perverted opinion, entered into conversation with him and argued and reasoned with him thus:

'Say not so, friend Sāti! Do not belie the Blessed One! It is ill bringing indictment against the Blessed One; never would the Blessed One teach thus! In ways manifold, friend Sāti, has the conditioned arising of consciousness been declared by the Blessed One in these words: "Apart from conditioning cause there is no coming to pass of consciousness."'

But, despite the expostulations of the other monks, Sāti clung persistently to his false opinion even as before.

So the monks, being unable to induce Monk Sāti to abandon his false notion, went to the Blessed One and told the Blessed One thereof, and also how that they had endeavoured to turn monk Sāti from that false notion and failed: 'And now,' they ended, 'we are come to inform the Blessed One of the matter.'

Then the Blessed One called one of the monks to Him and said: 'Go to monk Sati and tell him from me: "The Teacher calleth for thee, friend Sāti."'

And the monk, even as he was bid, went and told monk Sāti that the Teacher wished to see him; and Sāti came, obedient to the Blessed One's behest, and, having greeted the Blessed One with reverence due, sat down respectfully at one side. To monk Sāti thus seated the Blessed One now addressed Himself as follows:

'Is it true as is said of thee, monk Sāti, that thou entertainest the perverted view contained in these words: "This I understand to be the teaching set forth by the Blessed One: This very same consciousness it is and not another, which runs repeatedly the round of birth and death?"'

'It is even so, Lord. I hold the doctrine taught by the Blessed One to be that it is this same con-

sciousness and not another, which runs the repeated round of birth and death.'

'And what is consciousness, Sati?'

'That, Lord, which, now here, now there, reaps the fruit of deeds good and evil.'

'But from whom, misguided man, hast thou heard that this is the doctrine preached by me? Have not I, O foolish man, in ways more than one, proclaimed the conditioned arising of consciousness, saying: "Apart from conditioning cause there is no coming to pass of consciousness?" But thou, deluded man, of thine own wrong comprehension bringest indictment against us, so digging a pit for thyself, so engendering much store of future ill. Long, O foolish man, will this make for thy sorrow and hurt!'

Then the Blessed One turned to the monks and said:

'What think ye, monks? Has this monk Sāti, the fisherman's son, wrought havoc in this our Order?'

'How should that be, Lord? Nay indeed, Lord!'

Meanwhile Sati sat silent and ill at ease, crouched together, eyes fixed on the ground, mind working, but finding nothing to say in reply.

And the Blessed One, beholding Sati sitting there in silent confusion, thus addressed Sāti the fisherman's son:

'It shall be shown to thee, misguided man, that this is only thine own perverted view; for now will I question the monks assembled here.'

Then the Blessed One, turning to the other monks, said:

'Have you, O monks, apprehended the Doctrine preached by me as has this monk Sati?'

'Nay verily, Lord! In manifold ways has the Blessed One made known to us the conditioned arising of consciousness, saying: "Apart from conditioning cause there is no coming to pass of consciousness."'

'It is well, monks, it is well that thus you apprehend, the doctrine proclaimed by me. In ways many has the conditioned arising of consciousness been declared to you by me, in these words: "Apart from conditioning cause there is no coming to pass of consciousness." But this monk Sāti, the fisherman's son, through his own wrong understanding impeaches us, and all to his own great hurt and loss, the foolish man!

'When, through one or another conditioning cause, consciousness arises, in precise accordance therewith is the term applied. When, on account of the visual sense and forms, consciousness arises, "Visual Consciousness" accordingly is the term applied. When, on account of the auditory sense and sounds, consciousness arises, "Auditory Consciousness" accordingly is the term applied. When, on account of the olfactory sense and smells, consciousness arises, "Olfactory Consciousness" accordingly is the term applied. When, on account of the gustatory sense and flavours, consciousness arises, "Gustatory Consciousness" accordingly is the term applied. When, on account of the tactile sense and contactions, consciousness arises, "Tactile Consciousness" accordingly is the term applied; and when, on account of the mental sense and ideas, there arises consciousness, "Mental Consciousness" accordingly is the term applied.

'Just as with fire, O monks, when by means of one or another conditioning cause a fire burns up, exactly

according to that is the name applied. Thus, if a fire burns up by means of logs, then "log-fire" is the name applied. If a fire burns up by means of faggots, then "faggot-fire" is the name applied. If a fire burns up by means of grass, then "grass-fire" is the name applied. If a fire burns up by means of cow-dung, then "cow-dung-fire" is the name applied. If a fire burns up by means of chaff, then "chaff-fire" is the name applied; and if a fire burns up by means of rubbish, then "rubbish-fire" is the name applied. In the selfsame way, O monks, when, on account of any conditioning cause whatsoever, any consciousness whatsoever springs up, exactly in accordance therewith is the name applied.

'"This has become!" — see you this, monks?'

'Yea, Lord.'

'"Through that Nutriment originated!" — see you this monks?'

'Yea, Lord.'

'"With the ceasing of that Nutriment, what has become likewise ceases!" — see you this monks?'

'Yea, Lord.'

'"This mayhap has not become!" — from such uncertainty springs Doubt.'

'Even so, Lord.'

'"Through that Nutriment mayhap not originated!" — from such uncertainty springs Doubt.'

'Even so, Lord.'

'"With the ceasing of that Nutriment, mayhap what has become does not also cease!" — from such uncertainty springs Doubt.'

'Even so, Lord.'

'"This has become!" — when this, accordant with truth and fact, is seen in the light of Perfect Wisdom, all Doubt vanishes away.'

'Even so, Lord.'

'"Through that Nutriment originated!" — when this, accordant with truth and fact, is seen in the light of Perfect Wisdom, all Doubt vanishes away.'

'"With the ceasing of that Nutriment, what has become likewise ceases!" — when this, accordant with truth and fact, is seen in the light of Perfect Wisdom, all Doubt vanishes away.'

'Even so, Lord.'

'"This has become!" — here, monks, are you quite free from Doubt?'

'Yea, Lord.'

'"Through that Nutriment originated!" — here, monks, are you quite free from Doubt?'

'Yea, Lord!'

'"With the ceasing of that Nutriment, what has become likewise ceases!" — here, monks, are you quite free from Doubt?'

'Yea, Lord.'

'"This has become!" — is this, accordant with truth and fact, in the light of Perfect Wisdom, clearly understood?'

'Yea, Lord.'

'"Through this Nutriment originated!" — is this, accordant with truth and fact, in the light of Perfect Wisdom, clearly understood?'

'Yea, Lord.'

'"With the ceasing of this Nutriment, what has become likewise ceases!" — is this, accordant with truth and fact, in the light of Perfect Wisdom, clearly understood?'

'Yea, Lord.'

'If, monks, to this view, thus purified and clarified, you should cling, should fondle it, prize it, call it your

own — would you then be comprehending of that Teaching which, set forth under the figure of a raft, is meant for escape, not for retention?'

'Verily nay, Lord!'

'But if, monks, thus purified and clarified, you should not cling to this view, should neither fondle it nor prize it nor call it your own — would you then be comprehending of that Teaching which, set forth under the figure of a raft, is meant for escape, not for retention?'

'Verily, Lord.'

[illegible]mber are the Nutriments of beings; for
of those already in existence and for
of those yet to come into existence.
[illegible] Four Nutriments? First, physical food gross or subtle; second, Contact; third, Volition; fourth, Consciousness.

'And these Four Nutriments, monks — what is their source, what their origin, whence their birth, whence their coming to be?

'These Four Nutriments, monks — their source is in Lust, their origin is in Lust, through Lust are they born, through Lust do they come to be.

'And this Lust, monks — what is its source, what its origin, whence its birth, whence its coming to be?

'Lust has its source in Sensation, its origin in Sensation. Through Sensation is it born, through Sensation does it come to be.

'And this Sensation, monks — what is its source and origin, whence its birth, its coming to be?

'Sensation has its source and origin in Contact. Through Contact is it born, through Contact it comes to be.

'And this Contact — what is its source and origin, whence its birth, its coming to be?

'Contact has its source and origin in the Sixfold Sense-domain. Through the Sixfold Sense-domain is it born, does it come to be.

'And this Sixfold Sense-domain — what is its source and origin, whence its birth, its coming to be?

'The Sixfold Sense-domain has its source and origin in Subject-object. Through Subject-object is it born, does it come to be.

'And this Subject-object — what is its source and origin, whence its birth, its coming to be?

'Subject-object has its source and origin in Consciousness. Through Consciousness is it born, does it come to be.

'And this Consciousness — what is its source and origin, whence its birth, its coming to be?

'Consciousness has its source and origin in the Activities. Through the Activities is it born, does it come to be.

'And these Activities — what is their source and origin, whence their birth, their coming to be?

'The Activities, monks, have their source in Ignorance, their origin in Ignorance. Through Ignorance are the Activities born, through Ignorance do the Activities come to be.

'Thus, monks, dependent upon Ignorance is the arising of the Activities; dependent upon the Activities the arising of Consciousness; dependent upon Consciousness the arising of Subject-object; dependent upon Subject-object the arising of the Sixfold Sense-domain; dependent upon the Sixfold Sense-domain the arising of Contact; dependent upon Contact the arising of

Sensation; dependent upon Sensation the arising of Lust; dependent upon Lust the arising of Attachment; dependent upon Attachment the arising of Becoming; dependent upon Becoming is the arising of Birth, and dependent upon Birth the arising of Growth and Decay, Death, Sorrow, Lamentation, Suffering, Grief and Despair. Thus comes about the arising of this entire Sum of Suffering.

'"Dependent upon Birth is the arising of Growth, Decay and Death" has just been said. But, monks, is it indeed so, that, on account of Birth, Growth and Decay and Death are ours, or how stands the case here?'

'Dependent upon Birth, Lord, is the arising of Growth, Decay and Death. Thus stands the case with us here.'

'"Dependent upon Existence is the arising of Birth" has just been said. But is it indeed so, that, on account of Existence, Birth is ours, or how stands the case here?'

'Dependent upon Existence, Lord, is the arising of Birth. Thus stands the case with us here.'

'"Dependent upon Attachment is the arising of Existence" has just been said. But is it indeed so, that, on account of Attachment, Existence is ours, or how stands the case here?'

'Dependent upon Attachment, Lord, is the arising of Existence Thus stands the case with us here.'

'"Dependent upon Lust is the arising of Attachment" has just been said. But is it indeed so, that, on account of Lust, Attachment is ours, or how stands the case here?'

'Dependent upon Lust, Lord, is the arising of Attachment. Thus stands the case with us here.'

'"Dependent upon Sensation is the arising of Lust" has just been said. But is it indeed so, that, on account of Sensation, Lust is ours, or how stands the case here?'

'Dependent upon Sensation, Lord, is the arising of Lust. Thus stands the case with us here.'

'"Dependent upon Contact is the arising of Sensation" has just been said. But is it indeed so, that, on account of Contact, Sensation is ours, or how stands the case here?'

'Dependent upon Contact, Lord, is the arising of Sensation. Thus stands the case with us here.'

'"Dependent upon the Sixfold Sense-domain is the arising of Contact" has just been said. But is it indeed so, that, on account of the Sixfold Sense-domain, Contact is ours, or how stands the case here?'

'Dependent upon the Sixfold Sense-domain, Lord, is the arising of Contact. Thus stands the case with us here.'

'"Dependent upon Subject-object is the arising of the Sixfold Sense-domain" has just been said. But is it indeed so, that, on account of Subject-object, the Sixfold Sense-domain is ours, or how stands the case here?'

'Dependent upon Subject-object, Lord, is the arising of the Sixfold Sense-domain. Thus stands the case with us here.'

'"Dependent upon Consciousness is the arising of Subject-object" has just been said. But is it indeed so, that, on account of Consciousness, Subject-object is ours, or how stands the case here?'

'Dependent upon Consciousness, Lord, is the arising of Subject-object. Thus stands the case with us here.'

'"Dependent upon the Activities is the arising of

Consciousness" has just been said. But is it indeed so, that, on account of the Activities, Consciousness is ours, or how stands the case here?'

'Dependent upon the Activities, Lord, is the arising of Consciousness. Thus stands the case with us here.'

'"Dependent upon Ignorance is the arising of the Activities" has just been said. But is it indeed so, that, on account of Ignorance, the Activities are ours, or how stands the case here?'

'Dependent upon Ignorance, Lord, is the arising of the Activities. Thus stands the case with us here.'

'Well said, monks! So saying, ye say even as I also say: "Inasmuch as that is, this is. Through the arising of that does this arise." Thus, namely: through Ignorance are the Activities; through the Activities, Consciousness; through Consciousness, Subject-object; through Subject-object, the Sixfold Sense-domain; through the Sixfold Sense-domain, Contact; through Contact, Sensation; through Sensation, Lust; through Lust, Attachment; through Attachment, Becoming; through Becoming, Birth; and through Birth do Growth and Decay, Death, Sorrow, Lamentation, Suffering, Grief and Despair also come to be. Thus comes about the arising of this entire Sum of Suffering.

'By the total and complete ceasing of Ignorance comes the ceasing of the Activities; by the ceasing of the Activities comes the ceasing of Consciousness; by the ceasing of Consciousness comes the ceasing of Subject-object; by the ceasing of Subject-object comes the ceasing of the Sixfold Sense-domain; by the ceasing of the Sixfold Sense-domain comes the ceasing of Contact; by the ceasing of Contact comes the ceasing of Sensation; by the ceasing of Sensation comes the

ceasing of Lust; by the ceasing of Lust comes the ceasing of Attachment; by the ceasing of Attachment comes the ceasing of Becoming; by the ceasing of Becoming comes the ceasing of Birth; and by the ceasing of Birth comes the ceasing of Growth and Decay, Death, Sorrow, Lamentation, Suffering, Grief and Despair. Thus comes about the ceasing of this entire Sum of Suffering.

'"By the ceasing of Birth comes the ceasing of Growth, Decay and Death" has just been said. But, monks, is it verily so, that, by reason of the ceasing of Birth, the ceasing of Growth, Decay and Death are ours, or how stands the case here?'

'By the ceasing of Birth, Lord, comes the ceasing of Growth, Decay and Death. Thus stands the case with us here.'

'"By the ceasing of Becoming comes the ceasing of Birth" has just been said. But is it verily so, that, by reason of the ceasing of Becoming, the ceasing of Birth is ours, or how stands the case here?'

'By the ceasing of Becoming, Lord, comes the ceasing of Birth. Thus stands the case with us here.'

'By the ceasing of Attachment comes the ceasing of Becoming" has just been said. But is it verily so, that, by reason of the ceasing of Attachment, the ceasing of Becoming is ours, or how stands the case here?'

By the ceasing of Attachment, Lord, comes the ceasing of Becoming. Thus stands the case with us here.'

'"By the ceasing of Lust comes the ceasing of Attachment" has just been said. But is it verily so, that, by reason of the ceasing of Lust, the ceasing of Attachment is ours, or how stands the case here?'

'By the ceasing of Lust, Lord, comes the ceasing of Attachment. Thus stands the case with us here.'

'"By the ceasing of Sensation comes the ceasing of Lust" has just been said. But is it verily so, that, by reason of the ceasing of Sensation, the ceasing of Lust is ours, or how stands the case here?'

'By the ceasing of Sensation, Lord, the ceasing of Lust is ours. Thus stands the case with us here.'

'"By the ceasing of Contact comes the ceasing of Sensation" has just been said. But is it verily so, that, by reason of the ceasing of Contact, the ceasing of Sensation is ours, or how stands the case here?'

'By the ceasing of Contact, Lord, comes the ceasing of Sensation. Thus stands the case with us here.'

'"By the ceasing of the Sixfold Sense-domain comes the ceasing of Contact" has just been said. But is it verily so, that, by reason of the ceasing of the Sixfold Sense-domain, the ceasing of Contact is ours, or how stands the case here?'

'By the ceasing of the Sixfold Sense-domain, Lord, comes the ceasing of Contact. Thus stands the case with us here.'

'"By the ceasing of Subject-object comes the ceasing of the Sixfold Sense-domain" has just been said. But is it verily so, that, by reason of the ceasing of Subject-object, the ceasing of the Sixfold Sense-domain is ours, or how stands the case here?'

'By the ceasing of Subject-object, Lord, comes the ceasing of the Sixfold Sense-domain. Thus stands the case with us here.'

'"By the ceasing of Consciousness comes the ceasing of Subject-object" has just been said. But is

it verily so, that, by reason of the ceasing of Consciousness, the ceasing of Subject-object is ours, or how stands the case here?'

'By the ceasing of Consciousness, Lord, comes the ceasing of Subject-object. Thus stands the case with us here.'

'"By the ceasing of the Activities comes the ceasing of Consciousness" has just been said. But is it verily so, that, by reason of the ceasing of the Activities, the ceasing of Consciousness is ours, or how stands the case with us here?'

'By the ceasing of the Activities, Lord, comes the ceasing of Consciousness. Thus stands the case with us here.'

'"By the ceasing of Ignorance comes the ceasing of the Activities" has just been said. But is it verily so, that, by reason of the ceasing of Ignorance, the ceasing of the Activities is ours, or how stands the case with us here?'

'By the ceasing of Ignorance, Lord, comes the ceasing of the Activities. Thus stands the case with us here.'

'Well said, monks! So saying, ye say even as I also say: "Inasmuch as that is not, this is not. By the ceasing of that does this cease to be." Thus, namely: — by the ceasing of Ignorance comes the ceasing of the Activities; by the ceasing of the Activities, the ceasing of Consciousness; by the ceasing of Consciousness, the ceasing of Subject-object; by the ceasing of Subject-object, the ceasing of the Sixfold Sense-domain; by the ceasing of the Sixfold Sense-domain, the ceasing of Contact; by the ceasing of Contact, the ceasing of Sensation; by the ceasing of Sensation, the ceasing of Lust; by the ceasing of Lust, the ceasing of Attachment;

by the ceasing of Attachment, the ceasing of Becoming; by the ceasing of Becoming, the ceasing of Birth; and, by the ceasing of Birth, do Growth and Decay, Death, Sorrow, Lamentation, Suffering, Grief and Despair also cease to be. Thus comes about the ceasing of the entire Sum of Suffering.

'Wherefore, monks, thus knowing, thus perceiving, ought your thoughts to run upon the past, inquiring: "Were we indeed in the distant past? Were we indeed not in the distant past? What indeed were we in past time? After what fashion were we indeed in past time? Having been what, what next did we become in past time?"'

'Nay, verily, Lord!'

'Or, monks, thus knowing, thus perceiving, ought your thoughts to run upon the future, asking: "Shall we indeed be in time to come? Shall we indeed not be in time to come? What indeed shall we be in future time? After what fashion shall we indeed be in future time? Having been what, what next shall we become in future time?"'

'Nay, verily, Lord!'

'Or, monks, thus knowing, thus perceiving, ought your thoughts now to run upon this present time, charged with such questionings as these: "Am I indeed now? Am I indeed not now? What indeed am I now? After what fashion indeed am I now? This being, whence indeed is it and whither shall it pass?"'

'Nay, verily, Lord!'

'Or, monks, thus knowing, thus perceiving, will ye speak thus: "We hold the Teacher in reverence, and what we say is only said out of reverence for the Teacher?"'

'Nay, verily, Lord!'

'Or, monks, thus knowing, thus perceiving, will ye speak thus? — "An ascetic has thus told us, but we ascetics do not say so."'

'Nay, verily, Lord!'

'Or, monks, thus knowing, thus perceiving, will ye join yourselves to another Teacher?'

'Nay, verily, Lord!'

'Or, monks, thus knowing, thus perceiving, will ye fall away, resorting to the outcries and clamours and celebrations of all sorts of common ascetics and recluses?'

'Nay, verily, Lord!'

'Then, monks, what you have just said is only what you yourselves have recognised, what you yourselves have comprehended, what you yourselves have understood; is it not so?'

'It is even so, Lord.'

'Well said, monks! Given are ye, my monks, to this Teaching, the visibly effective, the undelaying, the all-inviting, the furthering, which is to be understood by the wise, each man for himself. For, monks, this Teaching produces visible effects without delay, invites all to come and try it, helps forward to Deliverance, and is to be understood by every wise man, each for himself. And, forasmuch as this has been said, for this very cause has it been said.

'Where, monks, three are found in combination, there is a seed of life planted. Thus, if a father and mother come together, but it is not the mother's period and the being to be born is not present, then no seed of life is planted. Or, if father and mother come together, and it is the mother's period but the being to be born is not present, then again no seed of life is planted. But when, monks, a father and a mother

come together, and it is the mother's period and the being to be born is also present, then, by the combined agency of these three, a seed of life is planted.

'And now for nine or ten months the mother bears in her womb this seed of life, with much anxiety, a weighty burden; and when the nine or ten months have run their course, the mother brings forth that weighty burden with much anxiety, and this that is born she now nourishes with her own blood. "Blood," monks, is what mother's milk is called in the Order of the Exalted One.

'And now this boy, with the growth and development of his faculties, takes part in all sorts of games and sports appropriate to youth, such as ploughing with toy ploughs, playing tip-cat, turning somersaults, playing with toy windmills, toy measures, toy carts and toy bows and arrows.

'And this boy, with the continued growth and development of his faculties, now lives his life open to all the five incitements to desire, namely, Forms cognisable through the organ of sight, Sounds cognisable through the organ of hearing, Odours cognisable through the organ of smell, Flavours cognisable through the organ of taste, and Contactions cognisable through the organ of touch — all longed for, loved, delightful, pleasing, bound up with desire, provocative of passion.

'And now, through the eye sighting forms, through the ear hearing sounds, through the nose smelling odours, through the tongue tasting flavours, through the body encountering contactions and through the mind discerning ideas, he is enamoured of pleasing forms, pleasing sounds, pleasing odours, pleasing contactions, pleasing ideas, and regards with repugnance

unpleasing forms, unpleasing sounds, unpleasing odours, unpleasing flavours, unpleasing contactions, unpleasing ideas; being void of Recollectedness as respects the body, bounded and limited of mind, knowing naught in accord with truth of the Deliverance of the mind, the Deliverance by wisdom, whereby all that is evil and insalutary totally ceases to be.

So, with such likes and dislikes, when he experiences any kind of sensation, pleasant or unpleasant, or neither pleasant nor unpleasant, he greets, welcomes and clings to that sensation, and in him, thus greeting, welcoming and clinging to that sensation, there arises delight; the which delight in sensation is Attachment. Then, in dependence upon that Attachment, there arises Existence; in dependence upon Existence, there arises Birth, and, in dependence upon Birth it is, that Growth and Decay, Death, Sorrow, Lamentation, Suffering, Grief and Despair come to be. Thus comes about the arising of the entire Sum of Suffering.

'But here in this world, O monks, there arises an Accomplished One, an Exalted One, a Supremely-Awakened One, Perfect in Knowledge and Conduct, an Auspicious One, a Knower of the World, an Incomparable Trainer of men who wish to be trained, a Teacher of gods and men, an Awakened One, a Holy One. And this entire universe with its deities, its Māras and its Brahmās, together with the whole race of ascetics and recluses, gods and men alike — this He expounds, having thoroughly understood it by His own superior insight, and he publishes abroad the Doctrine that is excellent in its origin, its progress and its goal. He makes known the Holy Life, perfect and pure. And a householder or the son of a householder or a member of some other class comes to

hear that Doctrine and to put his confidence in the Accomplished One, and he thinks to himself: "Cramped and confined is household life, a den of dust; but the homeless life is as the open air of heaven. It is hard to live the Holy Life in all its perfection and purity, while bound to home. Let me go forth to homelessness!" Accordingly in a little while, he leaves all behind him and vows himself to the homeless life.

'So vowed, he puts away killing from him; he bears neither stick nor sword, but is filled with loving-kindness towards all that lives. Theft he puts away from him; he is purged of acquisitiveness. Unchastity he puts away from him; he shuns sexual commerce, the low, the common! Lying he puts away from him; he is honest and faithful, adhering to truth at all times. Slander he puts away from him; he is no talebearer, but all his speech makes for amity and concord. Harsh speech he puts away; the words of his mouth are gracious and pleasing to all that hear them. Idle speech he puts away; when he speaks his words are always timely and to the purpose. He withholds from plucking growing fruits or grain. He partakes of food but once a day at the fitting season. He keeps away from exhibitions of dancing, singing and such like. Garlands, perfumes and ornaments he avoids, he does not use broad or lofty beds, handles neither silver nor gold, declines uncooked grain or meat. He has no more to do with women or girls, serving-men or serving-maids, goats or sheep, poultry, pigs, elephants, cattle, horses, houses or lands, with carrying messages, trafficking, using false weights or measures, bribing or suborning, robbery or violence. He rests content with what he receives for his bodily necessities, and, as the winged bird journeys forth provided only with the

wings that bear it, so the monk journeys forth provided only with what is needed for his bodily wants. Thus fulfilling these noble precepts of good, he enjoys cloudless happiness within, and, becoming aware of forms, sounds, odours, flavours, contactions or ideas, he is not taken up with them, but, knowing how all that is evil and insalutary overtakes him who fails to watch over and restrain mind and sense, he diligently practises such watchfulness and restraint. So again he enjoys cloudless happiness within. Also, he practises constant mindfulness in respect of all his doings at all times.

'Thus, faithfully conforming himself to this noble discipline of right conduct and sense-restraint and clear consciousness in all that he does, the monk seeks out for himself some retired spot, and, sitting down with crossed legs under him, gives himself to the practice of Recollectedness. He puts clean away from him Craving, Ill-will, Sloth, Restless Brooding and Indecision, and, rid of these Five Impediments, he attains to the First, to the Second, to the Third and to the Fourth High Ecstasy.

'Through the eye perceiving forms, through the ear sounds, through the nose odours, through the tongue flavours, through the body contactions, through the mind ideas, he is not enamoured of pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing contactions, pleasing ideas, neither is he repelled by unpleasing forms, unpleasing sounds, unpleasing odours, unpleasing flavours, unpleasing contactions, unpleasing ideas, being fixed in Recollectedness in respect of the body, unbounded and unlimited of mind, knowing in accord with truth the Deliverance of the mind, the Deliverance that is through wisdom, whereby all that is evil and insalutary totally ceases to be.

'Hence, done with likes and dislikes, when he encounters any sensation whatsoever, be it pleasant or unpleasant or neither pleasant nor unpleasant, he does not greet, does not welcome, does not cling to that sensation. In him, not greeting, not welcoming, not clinging to that sensation, delight in respect of sensation ceases to be. By such ceasing of delight comes the ceasing of Attachment; by such ceasing of Attachment, the ceasing of Becoming; by such ceasing of Becoming, the ceasing of Birth; and by such ceasing of Birth it is that Growth and Decay, Death, Sorrow, Lamentation, Suffering, Grief and Despair cease to be. Thus comes about the ceasing of the entire Sum of Suffering.

'This, the Deliverance through the Destruction of Lust, set forth in brief, bear well in mind, my monks! But as for monk Sāti, the son of the fisherman, he lies tangled in the toils, snared in the great net of Lust.'

So spake the Blessed One.

XXXIX.

Assapura. I.

At one time, while residing near a town named Assapura, the Blessed One turned to his disciples and thus addressed them:

'Ascetics, ascetics!' thus, monks, do the people greet and recognise you, and you, being asked, 'What are you?' reply, 'Ascetics are we.'

Wherefore, thus named, thus professing, thus also have you to train yourselves: 'Whatsoever things become an ascetic, become a recluse — having undertaken such, these let us observe. So doing, our name shall be sooth and our profession made good; and those through whom we receive clothing and food and shelter and medical requisites — these of their deed shall have abundant fruit, exceeding recompense; and this our life of homelessness shall not be in vain, but shall be fruitful and productive.'

What are the things that become an ascetic, a recluse?

'In shame and fear let us shrink from wrong!' thus, monks, have you to train yourselves. But it may happen that some of you shall think: 'In shame and fear we shrink from wrong. Thus much is enough. Thus much done, we have compassed the object of monk-

hood. There is naught more for us to do!' — and with this you may think to rest content. But, monks, I declare to you, I warn you: aiming at the goal monkhood, see that you miss not that goal, for yet more remains to be done.

What remains to be done?

'Purified let us be in deeds, words, thoughts and mode of living; open and unconcealed, not furtive and hidden! Neither let us be puffed up over the purity of our own deeds, words, thoughts and mode of living, looking down upon others!' — thus, monks, have you to train yourselves. But perhaps some of you may think within yourselves: 'In shame and fear we shrink from wrong. Our deeds, words, thoughts and mode of living are pure; this is sufficient. This done, we have compassed the object of monkhood. Naught more remains to do!' — and with this you may think to rest content. But I declare to you, I warn you: aiming at the goal of monkhood, see that you miss not that goal, for yet more remains to be done.

What remains to be done?

'Let us keep watch over the doors of the senses! Perceiving a form through the eye, a sound through the ear, an odour through the nose, a flavour through the tongue, a contaction through the body, an idea through the mind, let us pay them no heed, let us refrain from dwelling upon them; for, the senses not being restrained, craving and distress, evil and insalutary things arise. Wherefore let us practise their restraint, let keep watch over the senses, let us exercise control over the senses!' — thus, monks, have you to train yourselves. But some of you may think within yourselves: 'We shrink from wrong. Our deeds, words, thoughts and mode of living are pure. We keep watch

over the doors of the senses; this is sufficient. This done, we have compassed the object of monkhood. Naught more remains to do!' — and with this you may think to rest content. But I declare to you, I warn you: aiming at the goal of monkhood, see that you miss not that goal, for yet more remains to be done.

What remains to be done?

'Let us observe moderation in eating! Wisely reflective, let us partake of nourishment, not for the sake of the pleasure and enjoyment it may yield, nor yet out of ostentation and vanity, but only for the sake of the body's support and maintenance, its preservation against untimely decay, its help in living the Holy Life. So shall we banish the former feeling of discomfort from hunger, so shall we prevent the fresh arising of such a feeling, so shall we live free from fault and in comfort!' — thus, monks, have you to train yourselves. But some of you may think: 'We shrink from wrong. In deeds, words, thoughts and mode of living we are pure. We keep watch over the senses, we observe moderation in eating; this is sufficient. This done, we have compassed the object of monkhood. Naught more remains to do!' — and with this you may think to rest content. But I declare to you, I warn you: aiming at the goal of monkhood, see that you miss not that goal, for yet more remains to be done.

What remains to be done?

'Let us devote ourselves to wakefulness! By day, pacing to and fro or sitting still, let us purge our minds of forbidden things, and in the first watch of the night, pacing to and fro or sitting still, let us purge our minds of forbidden things. In the middle watch of the night, let us lie down upon the right side in

the posture of the lion, foot resting upon foot, with collected mind, duly mindful of the hour of arising. In the last watch of the night, having awaked, pacing to and fro or sitting still, let us purge our minds of forbidden things!' — thus, monks, have you to train yourselves. But some may think: 'We shrink from wrong, we are pure in deeds, words, thoughts and mode of living, keep watch over the senses, observe moderation in eating, are devoted to wakefulness; this is sufficient. This done, we have compassed the object of monkhood. Naught more remains to do!' — and with this you may think to rest content. But I declare to you, I warn you: aiming at the goal of monkhood, see that you miss not that goal, for yet more remains to be done.

What remains to be done?

'Let us give ourselves wholly to Recollectedness! Going and coming, looking afar off or at hand, stretching forth or drawing in the arm, bearing bowl and robe, eating, drinking, chewing, swallowing, attending to nature's calls, moving about, standing still or sitting down, asleep or awake, speaking or keeping silence — in all that we do let us be ever conscious and recollected!' — thus, monks, have you to train yourselves. But some may think: 'We shrink from wrong, we are pure in deed, word, thought and mode of living, keep watch over the senses, observe moderation in eating, are devoted to wakefulness, wholly given to Recollectedness; this is sufficient. This done, we have compassed the object of monkhood. Naught more remains to do!' — and with this you may think to rest content. But I declare to you, I warn you: aiming at the goal of monkhood, see that you miss not that goal, for yet more remains to be done.

What remains to be done?

The monk, disciples, chooses out for himself some solitary spot — the foot of a forest tree, a cleft in the rocks, a mountain cave, a place of burying, a thicket, or a couch of straw in the open fields. And, having partaken of his meal, he sits down with crossed legs under him, body held upright, and practises Recollectedness. Putting away worldly cravings, he abides free from craving thoughts; he clears his mind of Craving. Putting away ill-will and hate, he abides free from malevolent thoughts. Pitiful and compassionate towards every living creature, he clears his mind of Ill-will and Hate. Putting away sloth and torpor, he abides free from sloth and torpor. With sense alert, consciously recollected, he clears his mind of Sloth and Torpor. Putting away restless brooding, he abides in quietude. .His thoughts within at rest, he clears his mind of Restless Brooding. Putting away doubt, he abides beyond the reach of doubt. No longer making question of what things are good, he clears his mind of Doubt.

Suppose that a man, having borrowed a sum of money, should engage in business, and that his ventures should succeed, so that he should be able to wipe out his original debt, and with what remains over take to himself a wife. Such a man would rejoice thereat and be glad in mind, saying: 'I that aforetime borrowed money to engage in business have succeeded in my affairs and have cancelled my debt, and, over and above, have got me a wife!'

Or suppose that a man has been sick, in great pain, seriously ill, unable to partake of food, exceedingly weak of body; and that after a time he recovers from that sickness, takes his food again, and becomes strong

of body. Such a man would rejoice thereat and be glad in mind, saying: 'I that aforetime was sick, suffering and weak, behold! I now am cured of that illness, again am strong in body!'

Or suppose that a man who has been bound in prison after a time is released safe and sound, without loss or damage to any of his property. Such a man would rejoice thereat and be glad in mind, saying: 'I that aforetime was bound in prison am now restored to liberty with all my property intact!'

Or suppose a man to be a slave, not his own master, at the beck and call of another, unable to go about at will. And suppose that after a time this man is free from servitude, becomes his own master, is no more thrall to another, is a freedman, able to go whithersoever he will. Such a man will rejoice thereat and be glad in mind, saying: 'I that aforetime was slave and servant of another now am a freedman and can go whithersoever I choose!'

Or suppose that a man with much goods and wealth is upon a long desert journey, and that after a time, safe and sound, he leaves the desert behind without having suffered the loss of any of his goods. Such a man would rejoice thereat and be glad in mind, saying: 'I that aforetime was toiling through the desert am now returned in safety with all my goods untouched!'

Even thus, as a debt, as an illness, as imprisonment, as thraldom, as a desert journey, does the monk regard these Five Impediments while as yet they are not banished from within him. But, like a cancelled debt, like recovery from illness, like release from prison, like being a freedman, like safe soil — even so does the monk regard the banishing of these Five Impediments from within him.

And having put away these Five Impediments, having cognised these defilements of the mind that make for weakness, being sundered from desires and all things evil, but exercising cognition and reflection; in the joy and bliss that are born of detachment, he attains to the First High Ecstasy, and this body he soaks, saturates, fills and penetrates with the joy and bliss that are born of detachment, so that there is no single part of the body that is not penetrated with the joy and bliss that are born of detachment.

Just as a competent bath-attendant sprinkles the soap-powder upon a platter, and kneads and works the water into it, until the entire lump of soap is thoroughly blent and pervaded with moisture without and within, so penetrated with the moisture that not a drop falls — even thus does the monk completely soak, saturate, fill and penetrate the body with the joy and bliss that are born of detachment.

Again: stilling cognition and reflection, through deep inward quietude the mind emerging sole, having ceased from cognition and reflection, in the joy and bliss that are born of concentration, the monk attains to the Second High Ecstasy, and this body he soaks saturates, fills and penetrates with the joy and bliss that are born of concentration, so that there is no single part of the body that is not penetrated with the joy and bliss that are born of concentration.

Suppose that there is a pool of water over a spring, with no inlet of water from any other quarter whatsoever, east, west, north or south, and suppose that never a cloud in the rainy season unlades its burden into it; then that pool with the cool spring-waters welling up beneath will be soaked, saturated, filled, penetrated with these same cool waters, so that

there will be no part of the pool that will not be penetrated by the cool spring-waters — even thus does the monk completely soak, saturate, fill and penetrate the body with the joy and bliss that are born of concentration.

Again: joyous, freed from passion, even-minded, the monk dwells collected of mind, clearly conscious, and in the body tastes the bliss of which the Noble Ones say: 'The man of even and collected mind is blest,' and so he attains to the Third High Ecstasy, and this body he soaks, saturates, fills and penetrates with a bliss apart from active joy, so that there is no part of the body that is not penetrated with that bliss apart from active joy.

Suppose that there is a pond of lotuses, blue and red and white, all growing and thriving in the water, immersed in the water, deriving their sustenance from the covering waters; from head to root those lotuses will be soaked, saturated, filled and penetrated by the cool water; there will be no part of them that will not be penetrated by the cool water — even thus does the monk completely soak, saturate, fill and penetrate this body with a bliss apart from active joy.

Again: pleasure and pain left behind, with the fading away of all past joy and sorrow, in the painless, pleasureless utter purity of a mind wholly calmed and collected, the monk attains to the Fourth High Ecstasy, and he seats himself and envelops this body in cleansed and purified thought, until there is no single part of the body that is not enveloped in cleansed and purified thought. Just as a man might sit down and envelop himself, head and all, in a clean white cloth, so that no part of his body remains uncovered by the clean white cloth, so the monk sits down and completely envelops this body in cleansed and purified thought.

With concentrated, purified mind, he calls to memory his previous forms of existence, he perceives the disappearing and reappearing of beings, he cognises Suffering, its Arising, its Ceasing and the Way that leads to its Ceasing, and he cognises the Banes, their Arising, their Ceasing and the Way that leads to their Ceasing.

Suppose that in a mountain gorge there is a lake, clear, tranquil, still, and that a man stands on the bank of the same and looks down at the shells and pebbles and sand below, and at the droves of fish as they move hither and thither or remain at rest. And suppose that man to say to himself: 'How clear and tranquil and still is this lake! There are the shells, there the pebbles, there the sand and there the little fishes moving here and there or remaining quite still!' In the selfsame way the monk cognises: 'There is Suffering, there its Arising, there its Ceasing and there the Way that leads to its Ceasing. There are the Banes, there their Arising, there their Ceasing and there the Way that leads to their Ceasing; and he also knows that he returns to the world no more for ever.

Such a monk, O monks, is called an Abstainer, a Holy One, a Bathed One, a Learned One, a Saved One, an Ennobled One, an Exalted One.

How is the monk an Abstainer?

He abstains from all things evil and insalutary, defiling, that give rise to re-birth; things distressful, productive of suffering, leading to future birth, growth, decay and death. Thus is the monk an Abstainer.

How is the monk a Holy One?

He has wholly put away all these evil and insalutary things. Thus is he a Holy One.

How is the monk a Bathed One?

He has bathed himself clean of all these evil and insalutary things. Thus is he a Bathed One.

How is the monk a Learned One?

He has learned what are all these evil and insalutary things. Thus is he a Learned One.

How is the monk a Saved One?

He is safe from all these evil and insalutary things. Thus is he a Saved One.

How is the monk an Ennobled One?

He is nobly far from all these evil and insalutary things. Thus is he an Ennobled One.

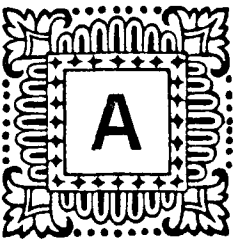
And how is the monk an Exalted One?

He is exalted above all these evil and insalutary things. Thus is he an Exalted One.

So spake the Blessed One.

XL.

Assapura. II.



s ascetics, monks, are you recognised by the people and, when asked what you are, you reply: 'We are ascetics.' Wherefore, being so recognised and so assenting, thus verily ought ye to school yourselves:—

'The true and proper way of the ascetic—in that way shall we walk, and so we shall be ascetics indeed and our assent justified; and those who meet our needful requirements shall have abundant reward of their doing, and our vows shall not be vain and profitless.'

How does a monk fail to walk the true and proper way of the ascetic?

In so far as the monk, given to craving, does not put away craving, malevolent, does not put away malevolence, angered, does not put away anger, hating, does not put away hatred, dissembling, does not put away dissimulation, maligning, does not put away maligning, envious, does not put away envy, avaricious, does not put away avarice, crafty, does not put away craftiness, deceitful, does not put away deceitfulness,

having evil desires, does not put away evil desires, holding perverse opinions, does not put away perverse opinions — in so far as a monk fails to put away these stains, these soils, these blots upon the ascetic life, things that lead to the realms of misery and woe, in so far, say I, he fails to walk the true and proper way of the ascetic. It is as if a death-dealing implement, double-edged, ground keen, were to be wrapped about, were to be enclosed in the robe of a monk. Even such as this, I declare, is the ascetic life of such a monk.

Not just on account of wearing the robe is a robe-wearer an ascetic, say I. Not just on account of going unclothed is an unclothed one an ascetic. Not just on account of being smeared with ashes and dirt is a besmeared one an ascetic. Not just on account of bathing thrice a day is a thrice-bathing one an ascetic. Not just on account of living at the foot of trees is a tree-dweller an ascetic. Not just on account of living in the open fields is a field-dweller an ascetic. Not just on account of standing up always is a stander-up an ascetic. Not just on account of fasting is a faster an ascetic. Not just on account of repeating invocations is a repeater of invocations an ascetic. Not just on account of wearing matted hair is a wearer of matted hair an ascetic, say I.

If, monks, by robe-wearing, going unclothed, smearing oneself with ashes and dirt, bathing thrice a day, living at the foot of tree, living in the open fields, always standing up, fasting, repeating invocations or wearing matted hair, those who practised such practices, craving, could so be rid of craving, malevolent, could so be rid of malevolence, angered, could so be rid of anger, hating, could so be rid of hatred, dissem-

bling, could so be rid of dissimulation, maligning, could so be rid of maligning, envious, could so be rid of envy, avaricious, could so be rid of avarice, crafty, could so be rid of craftiness, deceitful, could so be rid of deceitfulness, having evil desires, could so be rid of evil desires, holding perverse opinions, could so be rid of perverse opinions—then the friends and kinsfolk of such a one at his birth would put a robe on him, would cause him to don the robe, saying: 'O thou favoured one, come; be a robe-wearer! For, wearing the robe, even by reason of such wearing thou shalt be freed from craving, malevolent-mindedness, anger, hatred, dissimulation, maligning, envy, avarice, craftiness, deceitfulness, evil desires or vain opinions, to whichsoever of these thou mayst be prone!'

Similarly with the other practices of going unclothed, smearing oneself with ashes and dirt, bathing thrice daily, living at the foot of a tree, living in the open fields, always standing up, fasting, repeating invocations or wearing matted hair, the friends and kinsfolk of one newly-born would cause him to adopt one or another of such practices, saying: 'Come, fortunate one, follow this practice and, so doing, thou shalt be freed from any evil quality to which thou art disposed!'

But, monks, inasmuch as I see here some who wear the robe, go unclothed, are smeared with ashes and dirt, bathe thrice daily, live at the foot of a tree, live in the open fields, always stand up, fast, repeat invocations or wear matted hair, and who are craving, malevolent-minded, angered, hating, dissembling, maligning, envious, avaricious, crafty, deceitful, have evil desires, hold perverse opinions, therefore do I say that

a man who wears the ascetic's robe is not, because he wears such a robe, an ascetic. For this reason do I say that one practising any of these practices is not, just because he follows such a practice, an ascetic.

How then does a monk walk the true and proper way of the ascetic?

In so far as the monk craving, malevolent-minded, angered, hating, dissembling, maligning, envious, avaricious, crafty, deceitful, entertaining evil desires or holding perverse opinions, puts away craving, malevolence, anger, hatred, dissimulation, maligning, envy, avarice, craftiness, deceitfulness, evil desires or perverse opinions as the case may be—puts away these stains, these soils, these blots upon the ascetic life, in so far, say I, does he walk the true and proper way of the ascetic.

He perceives himself clean of all these evil and insalutary things, perceives that he is freed from them; and, perceiving this, his purity, his freedom from all things evil and insalutary, he is moved to joy; and, being moved to joy, he is filled with glad expectancy; and, being filled with glad expectancy, his body is brought to stillness; and, his body being brought to stillness, he experiences blessedness and the mind of the blessed one is stayed in peace.

With thoughts fulfilled of Lovingkindness, he penetrates the first, the second, the third and the fourth quarter of space, and above and below and all around. All places everywhere, the wide world over, does he penetrate with thoughts fulfilled of Lovingkindness, ample, expanded, limitless, free from enmity, free from all ill-will.

In similar wise, with thoughts fulfilled of Compassion, Sympathetic Gladness and Evenmindedness,

he penetrates every quarter of space, above, below and all around. The entire universe does he pervade with thoughts of Compassion, Sympathetic Gladness, Evenmindedness, wide, spreading, unbounded, wholly friendly, altogether benevolent.

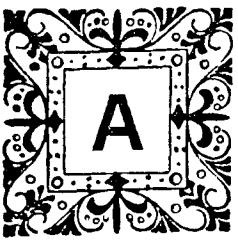
Suppose, monks, that there is a pond of clear, bright, cool water, gleaming, easily accessible, charming. If now a man should approach, whether from the east or from the west, from the north or from the south, scorched by the hot sun, overpowered by the heat, exhausted, reeling, athirst—coming up to that pond, he would assuage his thirst, allay his burning fever. In the selfsame way, monks, if a man of the warrior class, the priestly class, the merchant class or the menial class, of whatsoever class he may be—if, leaving home behind, he shall vow himself to the homeless life, and, having come to the doctrine and discipline set forth by the Accomplished One, thus trains himself in Lovingkindness, Compassion, Sympathetic Gladness and Evenmindedness, he shall attain to his own Cessation. Attaining to his own Cessation, he walks the true and proper way of the ascetic, say I.

And if a man of the warrior, the priestly, the merchant or the menial class, or of whatsoever class he may be, vows himself to homelessness, and, by the destruction of the Banes, being freed from Bane, attains of himself to the penetration and realisation in this present existence of the Deliverance of the Mind, the Deliverance that comes through Wisdom—by this destruction of Bane is he a true ascetic.

So spake the Blessed One.

XLI.

The Brahmins of Sāla.



t one time, as the Blessed One was wandering here and there through the kingdom of Kosala along with a large following of disciples, He came to a place called Sāla, a Kosalan brahmin village.

And the brahmin householders of Sāla heard tell: 'That very ascetic, the venerable Gotama of the Sākyas, who forsook his position among the Sākyas to lead the homeless life, is travelling about Kosala with a large company of followers, and has arrived at Sāla, and the venerable Gotama enjoys this fair fame: "This is He, the Holy One, the Exalted One, the Supremely Awakened One, the Perfect in Knowledge and in Conduct, the Auspicious, the Knower of all the worlds, the Incomparable Trainer of men that wish to be trained, the Teacher of gods and men, the Awakened One, the Holy One! And, having by his own powers penetrated this world with its gods and Māras and Brahmās, its ascetics and recluses, the whole race of gods and men, He makes known the same. He proclaims the Truth, excellent in its inception, its progress, its culmination, according to the

spirit and according to the letter both. He preaches the Holy Life, perfect and pure. Blessed it is to behold such an Exalted One!"'

Then those brahmin householders of Sāla went whither was the Blessed One, and, drawing near, before taking their seats respectfully at one side, some gave the Blessed One reverential greeting, some exchanged the customary compliments of friendship and civility, some extended folded hands towards the Blessed One, some announced their names and families to the Blessed One, whilst others took their seats in silence.

Thus seated respectfully at one side, those brahmin householders of Sāla now spake to the Blessed One as follows:

'For what reason, on what account is it, venerable Gotama, that some beings, upon the dissolution of the body after death, go upon a sorry journey to ruin and woe in the hell-world, and again: how, for what cause, do some beings, when the body breaks up at death, go upon a happy journey to the heavenly regions?'

'On account of evil and unrighteous behaviour, O householders—for this cause it is that some beings after death come to realms of woe, and because of good and righteous behaviour, O householders, do other beings at the dissolution of the body come to realms of bliss.'

'We do not understand the complete meaning in all detail of this condensed, concise utterance of the honoured Gotama. Good were it that the honoured Gotama should expound to us this truth, so that we may understand the full import of the honoured Gotama's words.'

'Very well, householders! Hearken and give good heed and I shall speak.'

'Even so, Lord!' replied those brahmin householders of Sāla to the Blessed One.

The Blessed One spake as follows:

In respect of deeds, there are three kinds of evil and unrighteous behaviour. In respect of words, there are four kinds of evil and unrighteous behaviour, and in respect of thoughts, there are three kinds of evil and unrighteous behaviour.

What are the three kinds of unrighteousness in respect of deeds?

A certain man destroys life. He is a hunter, bloody-handed, wounding and killing, habitually merciless towards living creatures. Or he is a thief. What of possessions in village or forest belong to another—these he appropriates with thievish intent, without leave granted. Or he is guilty of lawless sexual intercourse. With girls under the guardianship of parents, brother, sister or other relations, and with girls privately pledged, with women publicly betrothed and even with marriageable women, he has carnal intercourse.

Such, householders, are the three kinds of evil and unrighteous behaviour in respect of deeds.

What are the four kinds of unrighteousness in respect of words?

A certain man is a liar. Being cited as a witness before the judge or the assembly or among his relatives, or in a company of people, or before the king's councillors, with the words: 'Now, good sir! what thou knowest, that declare!' he, not knowing anything, says: 'I know;' and knowing something, says: 'I do not know.' And not having seen, he declares: 'I have seen;' and having seen, makes declaration: 'I have not seen.' In

such wise, either for his own sake or for the sake of another, or for some interested motive or other, he deliberately bears false witness. Or he is a talebearer. What he hears in this quarter he tells in that to produce dissension here; and what he hears in that quarter he tells in this to produce dissension there. He parts those united and incites those at variance. He rejoices, delights, takes pleasure in strife; speaks what makes for strife. Or he is harsh of speech. Words that are harsh and cruel, wounding to others, abusive of others, not making for peace and quiet—such are the words he speaks. Or he is a chatterer. His speech is untimely, not in accordance with facts, senseless, contrary to the Doctrine, contrary to the Discipline. He gives utterance to words that are worthless, out of season, inept, undiscriminating, meaningless.

Such, householders, are the four kinds of evil and unrighteous behaviour in respect of words.

What are the three kinds of unrighteousness in respect of thoughts?

A certain man is covetous. The possessions of others—these he covets, saying: 'O that this of another were mine!' Or he is malevolent-minded, evilly-disposed, saying: 'May these creatures be killed, slain, destroyed, annihilated! May they cease to be!' Or he cherishes false views, holds perverted opinions, saying: 'Almsgiving and sacrifice are of no consequence. There is no resulting fruit of deeds whether good or evil. This world is naught; the Beyond-the-world is naught. Mother, father, beings of invisible birth—these are words signifying nothing. There are in the world no ascetics and recluses, perfected, attained, who, having of themselves penetrated and realised

the world and the Beyond-the-world, make known the same.'

Such, householders, are the three kinds of evil and unrighteous behaviour in respect of thoughts.

And even thus, because of their evil and unrighteous behaviour, do some beings, upon the dissolution of the body after death, go a sorry journey to ruin and woe in the hell-world.

And of good and righteous ways of life there are three kinds in respect of deeds, four kinds in respect of words, and three kinds in respect of thoughts.

How are there three kinds of rightness in respect of deeds?

A certain man abstains from killing, shuns the taking of life. Carrying neither stick nor sword, he is mild and merciful, regarding with kindness and compassion all that lives. He shuns theft, abstains from taking what has not been given him, does not appropriate the belongings of others in village or forest without permission given. He shuns sexual lawlessness, abstains from illegitimate sexual acts. With girls under the care of parents, brother, sister or other relatives, with girls privately pledged, with women publicly betrothed or with marriageable women—with these he has no sexual intercourse.

Of such sort, householders, is the threefold good and righteous way of life in respect of deed.

How are there four kinds of rightness in respect of words?

A certain man shuns lying, abstains from falsehood. In court of justice, in assembly, among relatives, in public or before the king's councillors, when brought forward and asked to bear witness, if he does

not know, he says: 'I do not know;' and if he knows, he says: 'I know.' If he has not seen, he says: 'I have not seen;' and if he has seen, he says: 'I have seen.' Thus, neither for his own nor for another's sake nor for the sake of any advantage whatsoever, does he say what is not true. He shuns talebearing, abstains from speaking scandal. He does not retail there what he has heard here, neither does he retail here what he has heard there, setting people at variance both here and there; but those that are sundered he brings to agreement, and those that are friends he confirms in their friendship. He rejoices, delights, takes pleasure in concord; his speech is such as makes for concord. He shuns harsh speech, refrains from speaking roughly. Such words as are blameless, pleasing to the ear, kindly, heart-moving, courteous, words that charm and delight all that hear them—such are the words he speaks. He shuns vain babble, refrains from idle gossip. What he says is said in fitting season, in agreement with fact, to the purpose and in consonance with the Doctrine, in consonance with the Discipline. His words are worthy of being remembered, timely, full of appropriate comparisons, discriminating, and deal with the matter in hand.

Of such sort, householders, is the fourfold good and righteous way of life in respect of words.

How are there three kinds of rightness in respect of thoughts?

A certain man is not covetous, does not crave possessions of his neighbour's goods, saying: 'O that this of another were mine!' He is benevolent-minded, well-disposed, saying: 'May these beings live on happily, peacefully, unhurt, unharmed!' He has correct views, does not view things awry. 'Almsgiving

and sacrifice are good,' he says. 'There is due fruit of good and of evil doing. There is the world and there is the Beyond-the-world. There is terrestrial birth and there is super-terrestrial birth, and there are in the world ascetics and recluses, attained and perfected, who of themselves have penetrated and realised the world and the Beyond-the-world and make known the same.'

Of such sort, householders, is the threefold good and righteous way of life in respect of thought.

And even thus, because of good and righteous ways of life, do some beings, upon the break-up of the body after death, go upon a happy journey to the heavenly regions.

And if, householders, a man of good and righteous ways of life shall wish: 'After death, may I be re-born among the renowned of the warrior class!' or: 'May I be re-born among the renowned of the priestly class!' or: 'May I be re-born among the renowned of the householder class!'—this his wish may well be fulfilled: he may indeed be re-born into an eminent warrior or priestly or householder family, and why so? Even because he has been of good and righteous ways of life.

Or if, householders, a man of good and righteous ways of life should cherish the desire: 'O that after death I might appear among the gods of the Four Great Kings, among the gods of the Thirty-and-three, among the gods of the Realm of Yama or among the gods of any realm whatsoever, even up to the Realm of Neither Perception nor Non-perception—this his desire might well be granted: he might indeed after death appear among whatsoever gods among whom he desires to appear.

Or if, finally, a man of good and righteous ways of life should thus aspire: 'O even in this present lifetime, by the destruction of the Banes, being freed from Bane, penetrating and realising for myself, may I attain to the Deliverance of the Mind, the Deliverance that is through Wisdom!'—this his aspiration may indeed be satisfied: he may indeed attain in his present lifetime the Deliverance of the Mind that is through Wisdom, and why so? Even because he has been of good and righteous ways of life.

XLII.

The Brahmins of Verañja.

(This discourse is substantially a repetition of that immediately preceding.)

XLIII.

The Explanations. I.

At one time, whilst the Blessed One was staying at Sāvatthī in Anāthapiṇḍika's Park, the venerable Mahākoṭṭhita, having risen from his daily meditation, went where the venerable Sāriputta was, and, greeting the venerable Sāriputta with the customary compliments of friendship and civility, sat down respectfully at one side, and thus spake to the venerable Sāriputta:

'"Of no understanding, of no understanding," is said, friend; but according to what measure does one say: "Of no understanding"?'

'One does not understand, one does not understand; therefore does one say: "Of no understanding;" and what does one not understand? One does not understand: "Here is Suffering." One does not understand: "This is the Origin of Suffering." One does not understand: "This is the Ceasing of Suffering." One does not understand: "This is the Way that leads to the Ceasing of Suffering." Thus is one of no understanding.'

'Well spoken, friend!' said the venerable Mahākoṭṭhita, and, pleased and delighted with the words of the venerable Sariputta, he asked a further question:

'"Of understanding, of understanding," is said, friend; but according to what measure does one say: "Of understanding"?'

'One understands, one understands, therefore does one say: "Of understanding;" and what does one understand? One understands: "Here is Suffering." One understands: "This is the Origin of Suffering." One understands: "This is the Ceasing of Suffering." One understands: "This is the Way that leads to the Ceasing of Suffering." Thus is one of understanding.'

'"Discerning, discerning," is said, friend; but according to what measure does one say: "Discerning"?'

'One discerns, one discerns, therefore does one say: "Discerning;" and what does one discern? One discerns pleasure, one discerns pain, and one discerns the absence of both pleasure and pain. Thus is one discerning.'

'This understanding and this discernment—are these things conjoined or disjoined, and is it possible exactly to discriminate between them and to set forth their difference?'

'These things, understanding and discernment, are conjoined, not disjoined; and it is impossible, discriminating between the two, to declare the difference betwixt the one and the other. What one understands —that one discerns. What one discerns—that one understands. Hence, these are conjoined, not disjoined, and it is impossible to make evident the distinction between them.'

'But these two things, understanding and discernment, that are conjoined, not disjoined—what then is the difference between them?'

'Concerning these two things, conjoined, not disjoined, understanding and discernment—understanding

is to be developed and discernment is to be comprehended; this is the difference between them.'

'"Feeling' feeling," is said, friend; but according to what measure does one say: "Feeling"?'

'One feels, one feels, therefore does one say: "Feeling;" and what does one feel? One feels pleasure, one feels pain, and one feels the absence of both pleasure and pain. Thus does one say: "Feeling."'

'"Recognition, recognition," is said, friend; but according to what measure does one say: "Recognition"?'

'One recognises, one recognises; therefore does one say: "Recognition;" and what does one recognise? One recognises blue, one recognises yellow, one recognises red, one recognises white. Thus does one say: "Recognition."'

'This feeling, this recognition and this discernment —are these things conjoined or disjoined, and is it possible, discriminating exactly between these things, to set forth their difference?'

'These things, feeling, recognition and discernment are conjoined, not disjoined, and it is impossible to discriminate exactly between them and make evident their difference. What one feels—that one recognises. What one recognises—that one discerns. Hence, these things are conjoined, not disjoined; hence also, it is impossible to demonstrate a distinction betwixt each and each.'

'When the activities of the five senses are suspended, what is to be known with the purified, mental faculty?'

'When the activities of the five senses are suspended, with the purified, mental faculty thinking the thought: "Boundless is space," the Sphere of Boundless Space is to be known; and thinking the thought:

"Boundless is Consciousness," the Sphere of Boundless Consciousness is to be known; and thinking the thought: "There is Naught," the Sphere of Nothingness is to be known.'

'But that which is to be known—by what does one know it?'

'That which is to be known one knows by the Eye of Wisdom.'

'And what are the uses of wisdom?'

'Wisdom is of use for penetration, for insight, for renunciation.'

'How many, friend, are the occasioning causes that give rise to Right Seeing?'

'Two occasioning causes give rise to Right Seeing —the voice of another, and profound reflection.'

'How many are the qualities with which Right Seeing is associated, in attaining the fruition of the freedom of the mind and the blessing of that fruition, in attaining the fruition of the freedom of wisdom and the blessing of that fruition?'

'With five qualities is Right Seeing associated, in attaining the fruition of the freedom of the mind and the blessing of that fruition, in attaining the fruition of the freedom of wisdom and the blessing of that fruition. Right Seeing is associated with Virtue, with the Learning of the Teaching, with Converse concerning the Teaching, with the condition of Quietude and with Insight—with these five qualities.'

'How many varieties of existence are there?'

'There are three varieties of existence, friend. There is existence in the world of desire, existence in the world of form and existence in the formless world.'

'How is there repeated coming into existence in the future?'

'Being held of Ignorance and fettered by Craving, and, now here, now there seizing on delight—thus it is, friend, that beings ever and again in the future come into existence.'

'And how, friend, is there no repeated coming into existence in the future?'

'Through the turning away from Ignorance, through the arising of Knowledge, through the Ceasing of Craving—thus it is, friend, that there is no more coming into existence throughout the future.'

'What, friend, is the First High Ecstasy?'

'The monk, isolated from desires and all things evil, but still cognising and reflecting, in the bliss and joy that come of detachment, attains the First High Ecstasy.'

'What, friend, are the attributes of the First High Ecstasy?'

'The First High Ecstasy, friend, has five attributes. The monk, attained to the First High Ecstasy, shares in Cognition, Reflection, Joy, Bliss and Oneness of Thought. These are the five attributes of the First High Ecstasy.'

'In the First High Ecstasy, friend, what qualities are got rid of and what qualities are possessed?'

'In the First High Ecstasy, friend, five qualities are got rid of and five qualities are possessed. The monk, attained to the First High Ecstasy, has got rid of Sexual Craving, Ill-will, Sloth and Torpor, Restless Brooding, Indecision, and he possesses Cognition, Reflection, Joy, Bliss and Oneness of Thought. These are the five attributes respectively got rid of and possessed in the First High Ecstasy.'

'Five senses there are, friend—the sense of sight, the sense of hearing, the sense of smell, the sense of taste and the sense of touch, each having a different sphere, a different field of action; none sharing in the sphere or field of action of any other. As regards these five senses that have different spheres or fields of action, each distinct and apart from all the others, what is their mainstay; what is that which does share in the sphere and field of action of each?'

'As regards these five senses, friend, each having its own sphere and field of action, none trenching upon the sphere or field of action of any other, mind is their mainstay, mind is that which participates in the sphere and field of action of each.'

'And these five senses—sight, hearing, smell, taste, touch—by reason of what do they continue their existence?'

'The five senses, friend, exist by reason of vitality.'

'And by reason of what does vitality exist?'

'Vitality exists by reason of heat.'

'And by reason of what does heat exist?'

'Heat exists by reason of vitality.'

'Then we understand the venerable Sāriputta to say that heat exists by reason of vitality, and we also understand the venerable Sāriputta to say that vitality exists by reason of heat. But what, friend, are we to take as the meaning of such words?'

'Well, I will give you an illustration, friend; for by means of an illustration many an intelligent man comes to an understanding of the word spoken. Just as in an oil lamp that is lit, by reason of the flame light appears, and by reason of the light the flame—in

the selfsame way, friend, vitality exists by reason of heat and heat exists by reason of vitality.'

'And the components of vitality, friend—are these sensible objects; or are the components of vitality one thing and sensible objects another?'

'The components of vitality are not sensible objects. Were the components of vitality sensible objects, you could not declare a coming to an end for the monk attained to the Ceasing of Perception and Sensation. But, forasmuch as the components of vitality are one thing and sensible objects another, therefore one may declare a coming to an end for the monk who has attained to the Ceasing of Perception and Sensation.'

'When how many things have left this body, friend, is the body abandoned, flung down, cast aside like a block of senseless wood?'

'When three things have left the body—vitality, heat and consciousness—then is this body abandoned, flung down, cast aside like a block of senseless wood.'

'In the case of a man dead, expired, and in the case of a monk attained to the Ceasing of Perception and Sensation—what is the difference between these two?'

'In the case of the man dead, expired the components of the body are perished, come to an end; the components of speech are perished, come to an end; the components of mind are perished, come to an end. Vitality is exhausted, heat extinguished, the senses shattered. And in the case of the monk attained to the Ceasing of Perception and Sensation the components of body, speech and mind are perished, come to an end; but vitality is not exhausted, heat is

not extinguished, the senses are not shattered. This is the difference between a dead man and a monk who has attained the Ceasing of Perception and Sensation.'

'How many conditions, friend, are necessary for the painless, pleasureless freedom of the mind?'

'Four conditions, friend, are necessary for the attainment of the painless, pleasureless freedom of the mind. The monk, having left behind pleasure, having left behind pain, with the fading away of all past joys and sorrows, in the painless, pleasureless purity of a mind wholly calmed and collected, attains the Fourth High Ecstasy. These, friend, are the four conditions for the attainment of the painless, pleasureless freedom of the mind.'

'How many, friend, are the necessary conditions for the attainment of that freedom of the mind which is devoid of mental images?'

'Two in number, friend, are the necessary conditions for the attainment of that freedom of the mind which is devoid of mental images, namely—the not dwelling in mind upon any mental image, and the dwelling in mind upon the element that is devoid of all mental images.'*

'How many conditions, friend, are necessary for the maintenance of that freedom of the mind which is devoid of mental images?'

'Three conditions, friend, are necessary for the maintenance of that freedom of the mind which is devoid of mental images, namely—the not dwelling in mind upon any mental image, the dwelling in mind upon the element that is devoid of all mental images, and, previous determination.'

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* *Element that is devoid of all mental images*: The 'element' of Nibbana.

'How many are the conditions that entail the coming to an end of that freedom of the mind which is devoid of mental images?'

'Two in number, friend, are the conditions that entail the coming to an end of that freedom of the mind which is devoid of mental images, namely—the dwelling in mind upon all mental images, and the not dwelling in mind upon the element that is devoid of all mental images.'

'And now with regard to the measureless freedom of the mind, the disencumbered freedom of the mind, the emptied freedom of the mind and that freedom of the mind which is devoid of mental images—*do* these things differ, alike in content and in designation; or, being one in content, are they different only in designation?'

'With regard to the measureless freedom of the mind, the disencumbered freedom of the mind, the emptied freedom of the mind and that freedom of the mind which is devoid of mental images—there is a manner after which they differ, alike in content and in designation; and there is a manner after which they are one in content and differ only in designation.'

'After what fashion do these things differ both in content and in designation?'

'The monk, with thoughts fulfilled of Lovingkindness, Compassion, Sympathetic Gladness and Evenmindedness, penetrates, first one quarter of space, then the second, then the third, then the fourth, and above and below and all around. All places everywhere, the wide world over, does he penetrate with thoughts fulfilled of Lovingkindness, Compassion, Sympathetic Gladness and Evenmindedness —ample, expanded, measureless, free from enmity, free

from all ill-will; and this, friend, is called the measureless freedom of the mind.'

'What, friend, is the disencumbered freedom of the mind?'

'The monk, friend, transcending the entire realm of limitless consciousness, with the thought: "Anything there is not!" attains to the Realm of Nothingness; and this is called the disencumbered freedom of the mind?'

'What is the emptied freedom of the mind?'

'The monk, withdrawing to the forest, to the foot of a tree or to a solitary lodging, thus reflects within himself: "Empty is this of 'me' or 'mine';" and this is called the emptied freedom of the mind.'

'And what is that freedom of the mind which is devoid of mental images?'

'The monk abides in the attainment of not dwelling in mind upon any mental image, and in the attainment of quietude of mind free from mental images. This is called the freedom of the mind devoid of mental images.'

'After this fashion it is, friend, that these things differ, alike in content and in designation.'

'And after what fashion are these these things one in content, differing only in their designation?'

'Lust gives rise to limitation, Wrath gives rise to limitation, Delusion gives rise to limitation—these the monk who has made an end of Bane has put away, cut off by the root, made like a palm-tree stump, so that no more for ever can they grow again and raise their heads; and whensoever the measureless freedoms of the mind become unshakable—in such cases the freedom of the mind has reached its culmination, and

so that unshakable freedom of the mind is empty of lust, empty of wrath, empty of delusion.'

'Lust is encumbering, Wrath is encumbering, Delusion is encumbering—these the monk who has made an end of Bane has put away, cut off by the root, made like a palm-tree stump, so that no more for ever can they grow again and raise their heads; and whensoever the disencumbered freedoms of the mind become unshakable—in such cases the freedom of the mind has reached its culmination, and so that unshakable freedom of the mind is empty of lust, empty of wrath, empty of delusion.'

'Lust gives rise to mental images, Wrath gives rise to mental images, Delusion gives rise to mental images—these the monk who has made an end of Bane has put away, cut off by the root, made like a palm-tree stump, so that no more for ever can they grow again and raise their heads; and whensoever the freedoms of the mind that are devoid of mental images become unshakable—in such cases the freedom of the mind has reached its culmination, and so that unshakable freedom of the mind is empty of lust, empty of wrath, empty of delusion.'

'After this fashion it is, friend, that these things are one in content and different only in their designation.'

So spake the venerable Sāriputta.

XLIV.

The Explanations. II.

t one time, whilst the Blessed One was living near Rājagaha, in the Bamboo Grove, at the Squirrel's Feeding Place, the pious layman Visākha drew near where was the nun Dhammadinnā, and, saluting her reverentially and sitting down at one side, thus addressed her:

'"Selfhood, selfhood," is said, Venerable One, but what is selfhood, does the Blessed One say?'

'The Five Masses of Attachment: attachment to Body, attachment to Sensation, attachment to Perception, attachment to the Mentations, attachment to Consciousness—these, friend Visakha, constitute selfhood, so the Blessed One has said.'

'Well spoken, Venerable One!" said the layman Visākha to the nun Dhammadinnā, and, pleased and delighted, asked of her the further question:

'"The Source of Selfhood, the Source of Selfhood," is said, Venerable One, but what is the source of selfhood, does the Blessed One say?'

'This Craving, friend Visākha, namely Sensual Craving, Craving for continued Existence and Craving

for Well-being in this present Existence only; productive of re-birth, conjoined with lust for delight, finding satisfaction now here, now there—this is the Source of Selfhood, so the Blessed One has said.'

'"The Ceasing of Selfhood, the Ceasing of Selfhood," is said, Venerable One, but what is the ceasing of selfhood, does the Blessed One say?'

'The total and complete extirpation, rejection, abandonment of this same Craving; freedom and liberation from it—this, friend Visākha, is the Ceasing of Selfhood, so the Blessed One has said.'

'"The Way that leads to the Ceasing of Selfhood, the Way that leads to the Ceasing of Selfhood," they say, Venerable One, but what is the way that leads to the ceasing of selfhood, does the Blessed One say?'

'The Excellent Eightfold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Recollectedness and Right Concentration—even this, friend Visākha, is the Way that leads to the Ceasing of Selfhood, so the Blessed One has said.'

'That Attachment, Venerable One—is it identical with the Five Masses of Attachment, or is Attachment something apart from the Five Masses of Attachment?'

'Attachment, friend Visākha, is not the same as the Five Masses of Attachment, but neither is Attachment something apart from the Five Masses of Attachment. Wheresoever is found passion and desire in connection with the Five Masses of Attachment, there is found that Attachment.'

'How, Venerable One, is there belief in selfhood?'

'Take, friend Visākha, the uninstructed man of the world, unperceiving of the Noble Ones, unacquainted with the Noble Teaching, untrained in the Noble

Teaching, unperceiving of Good Men, unacquainted with the Teaching of Good Men, untrained in the Teaching of Good Men—this man looks upon Body, Sensation, Perception, the Mentations, Consciousness, as self; or he looks upon self as possessing Body, Sensation, Perception, Mentations, Consciousness; or he regards Body, Sensation, Perception, the Mentations, Consciousness, as being in self; or else he regards self as being in Body, Sensation, Perception, the Mentations, Consciousness.'

'How, Venerable One, is there no belief in self-hood?'

'Take, friend Visākha, the instructed Holy Disciple, who has beheld the Noble Ones, is conversant with the Teaching of the Noble Ones, well trained in the Teaching of the Noble Ones; who has beheld Good Men, is conversant with the Teaching of Good Men, well trained in the Teaching of Good Men. Such a one does not regard Body, Sensation, Perception, the Mentations, Consciousness, as self; nor self as possessing Body, Sensation, Perception, the Mentations, Consciousness; nor Body, Sensation, Perception, the Mentations, as in self; nor self as in Body, Sensation, Perception, the Mentations, Consciousness. Thus, friend Visākha, is there no belief in self.'

'What, Venerable One, is the Excellent Eightfold Path?'

'This, friend Visākha, is the Excellent Eightfold Path—Right Seeing, Right Aspiring, Right Speaking, Right Doing, Right Living, Right Endeavouring, Right Recollecting, Right Concentrating.'

'Is the Excellent Eightfold Path compounded or uncompounded, Venerable One?'

'The Excellent Eightfold Path, friend Visākha, is compounded.

'Have the Three Divisions been put together out of the Excellent Eightfold Path, or has the Excellent Eightfold Path been put together out of the Three Divisions?'

'The Three Divisions have not been put together out of the Excellent Eightfold Path, friend Visākha; the Excellent Eightfold Path has been put together out of the Three Divisions. Right Speaking, Right Acting and Right Living—these things make up the Division of Virtue. Right Endeavouring, Right Recollecting and Right Concentrating—these things make up the Division of Concentration. Right Seeing and Right Aspiring—these things make up the Division of Wisdom.'

'But what, Venerable One, is Concentration; what the mental images that pertain to Concentration; what the requisites for Concentration; what the practice of Concentration?'

'The coming of the mind to oneness—this, friend Visakha, is Concentration. The Four Foundations of Recollectedness are the mental images that pertain to Concentration. The Four Great Efforts are the requisites for Concentration; and the exercise, practice and increase of these same things—this is the practice of Concentration.'

'How many in number are the Activities, Venerable One?'

'Three in number, friend Visākha, are the Activities, these namely: the Activity of Body, the Activity of Speech and the Activity of Mind?'

'What, Venerable One, is the Activity of Body, what the Activity of Speech, what the Activity of Mind?'

'In-breathing and out-breathing, friend Visakha, are the Activity of Body, cognition and reflection are the Activity of Speech, and perception and sensation are the Activity of Mind.'

'Why, Venerable One, are in-breathing and out-breathing the Activity of Body, why are cognition and reflection the Activity of Speech, why are perception and sensation the Activity of Mind?'

'These things, in-breathing and out-breathing, inhere in body, are bound up with body; therefore, friend Visākha, are in-breathing and out-breathing the Activity of Body. What is previously cognised and reflected upon afterwards comes forth in speech; therefore are cognition and reflection the Activity of Speech; and these things, perception and sensation, inhere in mind, are bound up with mind; therefore are perception and sensation the Activity of Mind.'

'How, Venerable One, is the attainment of the Ceasing from Perception and Sensation brought about?'

'The monk who attains to the Ceasing from Perception and Sensation does not think within himself: "I shall attain to the Ceasing from Perception and Sensation!" neither does he think thus: "I am attaining to the Ceasing from Perception and Sensation!" nor yet does he think: "I have attained to the Ceasing from Perception and Sensation!" but rather beforehand his mind is so disposed as to bring about such a result.'

'But, Venerable One, in the monk who attains to the Ceasing from Perception and Sensation what first disappears—the Activity of Body, the Activity of Speech or the Activity of Mind?'

'In the monk, friend Visakha, who attains to the Ceasing from Perception and Sensation the Activity of

Speech is the first to disappear; then disappears the Activity of Body, and, lastly, the Activity of Mind.'

'How, Venerable One, is brought about the ending of the attainment of the Ceasing from Perception and Sensation?'

'The monk who brings to an end the attainment of the Ceasing from Perception and Sensation does not think within himself: "I shall bring to an end the attainment of the Ceasing from Perception and Sensation!" neither does he think: "I am bringing to an end the attainment of the Ceasing from Perception and Sensation!" nor yet does he think: "I have brought to an end the attainment of the Ceasing from Perception and Sensation!" but rather beforehand his mind is so disposed as to bring about such a result.'

'In the monk who brings to an end the attainment of the Ceasing from Perception and Sensation what is the first to re-appear—the Activity of Body, the Activity of Speech or the Activity of Mind?'

'In the monk who brings to an end the attainment of the Ceasing from Perception and Sensation the Activity of Mind is the first to re-appear, then comes the Activity of Body, and lastly the Activity of Speech.'

'How many sensations, Venerable One, does the monk experience who has brought to an end the attainment of the Ceasing from Perception and Sensation?'

'The monk, friend Visākha, who has brought to an end the attainment of the Ceasing from Perception and Sensation experiences three sensations—he experiences a sense of emptiness, a sense of absence of mental images and a sense of dispassion.'

'In the monk who has brought to an end the attainment of the Ceasing from Perception and Sen-

sation what is the inclination of the mind, what is its tendency, what its haunt?'

'In the monk who has brought to an end the Attainment of the Ceasing from Perception and Sensation the mind inclines to solitude, tends to solitude, haunts solitude.'

'How many kinds of feeling are there, Venerable One?'

'There are three kinds of feeling, friend Visākha —pleasurable feeling, painful feeling and feeling that is neither pleasurable nor painful.'

'What, Venerable One, is pleasurable feeling, what is painful feeling, what is feeling that is neither pleasurable nor painful?'

'Bodily or mental pleasure or joy experienced—this, friend Visākha, is pleasurable feeling. Bodily or mental pain or grief experienced—this, friend Visākha, is painful feeling; and what, bodily or mental, is experienced as neither joyous nor grievous—this, friend Visakha, is feeling that is neither pleasurable nor painful.'

'In pleasurable feeling, Venerable One, what is pleasure and what is pain? In painful feeling what is pain and what is pleasure? In feeling that is neither pleasurable nor painful what is pleasure and what is pain?'

'In pleasurable feeling, friend Visākha, continuance is pleasure and alteration is pain. In painful feeling continuance is pain and alteration is pleasure; and in feeling that is neither pleasurable nor painful knowledge is pleasure and lack of knowledge is pain.'

'In pleasurable feeling, Venerable One, what inclination manifests itself? In painful feeling what in-

clination manifests itself, and in feeling neither pleasurable nor painful what inclination manifests itself?'

'In pleasurable feeling, friend Visākha, the inclination to lust manifests itself. In painful feeling the inclination to anger manifests itself; and in feeling neither pleasurable nor painful the inclination to nescience manifests itself.'

'In all pleasurable feeling, Venerable One, is the inclination to lust manifested? In all painful feeling is the inclination to anger manifested? In all feeling neither pleasurable nor painful is the inclination to nescience manifested?'

'Not in all pleasurable feeling, friend Visākha, is the inclination to lust manifested. Not in all painful feeling is the inclination to anger manifested. Not in all feeling neither pleasurable nor painful is the inclination to nescience manifested.'

'In pleasurable feeling, Venerable One, what has to be suppressed? In painful feeling what has to be suppressed; and in feeling neither pleasurable nor painful what has to be suppressed?'

'In pleasurable feeling, friend Visākha, the inclination to lust has to be suppressed. In painful feeling the inclination to anger has to be suppressed; and in feeling neither pleasurable nor painful the inclination to nescience has to be suppressed.'

'In all pleasurable feeling, Venerable One, has the inclination to lust to be suppressed? In all painful feeling has the inclination to anger to be suppressed; and in all feeling neither pleasurable nor painful has the inclination to nescience to be suppressed?'

'Not in all pleasurable feeling, friend Visakha, has the inclination to lust to be suppressed. Not in all painful feeling has the inclination to anger to be sup-

pressed; and not in all feeling neither pleasurable nor painful has the inclination to nescience to be suppressed.'

'The monk, friend Visākha, being isolated from desires and all things evil but still cognising and reflecting, in the joy and bliss that come of solitude, attains to the First High Ecstasy and with that leaves lust behind; the inclination to lust finds no place there, and the monk thus reflects within himself: "When shall I too attain to that realm to which the Noble Ones now are attained?" Thus there arises in him a longing and an expectation for Supreme Deliverance, and, by reason of that longing, he is distressed in mind and with that leaves anger behind, the inclination to anger finds no place there.'

'The monk, putting away pleasure and putting away pain, with the fading away of all past joys and sorrows, in the painless, pleasureless purity of a mind wholly calmed and collected, attains to the Fourth High Ecstasy, and with that leaves nescience behind, the inclination to nescience finds no place there.'

'With pleasurable feeling, Venerable One, what holds equal place?'

'With pleasurable feeling, friend Visākha, painful feeling holds equal place.'

'With painful feeling what holds equal place?'

'With painful feeling pleasurable feeling holds equal place.'

'With feeling neither pleasurable nor painful what holds equal place?'

'With feeling neither pleasurable nor painful ignorance holds equal place.'

'With ignorance what holds equal place?'

'With ignorance knowledge holds equal place?'

'With knowledge what holds equal place?'

'With knowledge liberation holds equal place.'

'With liberation what holds equal place?'

'With liberation Nibbāna holds equal place.'

'And with Nibbāna, Venerable One, what holds equal place?'

'Let the question pass, friend Visākha! That question it is beyond my power to compass. Nibbāna is bound up with the Holy Life. Nibbāna is the goal; Nibbāna is the final end. But, if it seem good to thee, go to the Blessed One and inquire of Him concerning this matter, and, as the Blessed One shall answer thee, so do thou bear it in mind!'

Then layman Visākha, pleased and delighted with the words of nun Dhammadinnā, rose from his seat, and, pacing three times round her in token of profound homage, took his leave and went where the Blessed One was, and, having greeted the Blessed One with reverence due, sat down respectfully at one side.

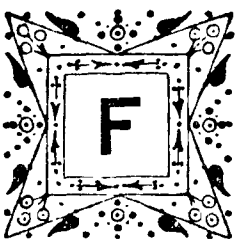
So seated, Visākha now told the Blessed One all the converse he had had with nun Dhammadinnā, and, when he had made an end, the Blessed One spake to Visākha saying:

'Learned, O Visākha, is nun Dhammadinnā! Greatly wise, Visākha, is nun Dhammadinnā! If, Visākha, thou hadst inquired of me concerning this matter, I should have answered thee in exactly the same way that nun Dhammadinnā has answered thee, for this even is the meaning of the matter and even thus do thou bear it in mind!'

So spake the Blessed One.

XLV.

The Courses of Action. I.



our in number, disciples, are the various courses of action; and what are these four?

There is a course of action which yields present pleasure but results in future pain. There is a course of action which, painful now, also brings pain in the future. There is a course of action which at present is painful but leads to happiness in the future; and there is a course of action which yields happiness now and also happiness hereafter.

What is that course of action which yields present pleasure but results in future pain?

There are, disciples, some ascetics and recluses who teach thus, hold this view: 'There is no harm in sensual desires.' And they give way to their lusts, enter into relations with attractive nuns, saying: 'Wherefore should these other ascetics and recluses discern a future danger in lusts and preach the forsaking of lusts, proclaim the surmounting of lusts? Delightful the clinging arms of this soft, young, downy nun!' Thus do they revel in sensual pleasure.

Revelling in sensual pleasure, at the dissolution of the body after death, they come upon a sorry journey to misery and woe in the hell-world, and there they suffer sharp and piercing pain; and they cry: 'Those other ascetics and recluses, perceiving the future danger in lusts, preached the forsaking of lusts, proclaimed the surmounting of lusts, and lo! just on account of lusts, even by reason of lusts, do we now suffer these piercing pangs and torments.'

Suppose, disciples, that in the last month of the hot season a climbing creeper should bear fruit, and that the seed of this climbing creeper should drop at the foot of a certain Sāl tree; and suppose the deity residing in that Sāl tree to become afraid and agitated and terrified, and that the friends and relatives of that deity, the deities of wood and grove and tree and the deities that dwell in herbs and grasses and greenery, having assembled together, with one accord should comfort that Sāl tree deity, saying: 'Have no fear, good sir, have no fear! Perhaps some bird will swallow this seed of the climbing creeper, some deer devour it, a forest conflagration destroy it, a woodman pick it up, some ant carry it away, or perhaps it will never germinate.' Suppose, disciples, that no bird swallows that seed of the climbing creeper, and that no deer devours it, nor forest fire destroys it, nor forester picks it up, nor ant carries it off, and that it does germinate, and in the time of rain twines upward and grows to full size and becomes a liana, soft, young, and downy with tendrils, and clings about that Sāl tree; then that Sāl tree deity will say to himself: 'What made my friends and kinsfolk see no harm in that seed of the climbing creeper and tell me not to be afraid, since perhaps it would be destroyed by bird

or beast or fire or man or insect, or else never sprout? Delightful the clinging tendrils of this soft, young, downy liana!' And suppose the liana winds itself about that Sal tree, and, winding itself about the Sāl tree, branches out at the top, and, branching out at the top, makes dense shade below, and, making dense shade below, brings ruin upon the mighty limbs of that Sāl tree; then the deity dwelling in that Sāl tree will say within himself: 'Those friends and relations of mine did indeed foresee the coming hurt in the seed of the creeper, but told me to have no fear as it would probably be destroyed from one cause or another, or else come to naught, and yet, because of that creeper seed, all on account of that creeper seed, I now suffer this sharp and piercing pain.'

In the selfsame way, disciples, there are ascetics and recluses who see no danger in sensual desires, and, making light of those who do, give themselves over to sensual indulgence. But after death they come to pain and misery, and then perceive how that their suffering has all sprung from the seed of lust: and this is called that course of conduct which yields present pleasure but results in future pain.

What is that course of conduct which, painful now, also brings pain in the future?

A certain person goes unclothed, emancipated from conventional custom, a hand-scraper, paying no heed to invitations to stop or wait for alms, refusing food brought or prepared specially for him, declining to go for alms of food to particular places, observing as regards food all the practices of the strictest asceticism, eating only one mouthful of food a day, or only two mouthfuls of food a day, and so forth; living each day solely upon what is given him at one house,

or solely upon what is given him at two houses, and so forth. Or he wears clothing only of coarse hemp or rags, or put together out of scraps of bark, pelt, grass, wood, hair, feathers, and such like. He plucks out the hair from his head and face, never uses a seat, sleeps on thorns and spikes, and after this fashion gives himself to all manner of painful bodily austerities. At the dissolution of the body after death, he comes upon a sorry journey to pain and misery in realms of woe: and this is called that course of action which, painful now, also brings pain in the future.

What is that course of action which at present is painful but leads to happiness in the future?

A certain person is by nature strongly disposed to Craving, and again and again experiences the pain and distress that come of Craving; by nature is strongly disposed to Anger, and again and again experiences the pain and distress that come of Anger; by nature is strongly disposed to Delusion, and again and again experiences the pain and distress that come of Delusion; and, albeit in pain and distress, with tears and cries, he lives out the Holy Life in all its perfection and purity. At the dissolution of the body after death he comes upon a happy journey to the heaven-world: and this is called that course of action which at present is painful but leads to happiness in the future.

What is that course of action which yields happiness now and also happiness hereafter?

A certain person by nature is not much inclined to Craving, is not frequently afflicted with the pain and distress that are born of Craving; is not by nature much inclined to Anger, is not frequently afflicted with the pain and distress that are born of Anger; is not

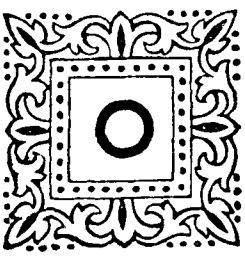
by nature much inclined to Delusion, is not frequently afflicted with the pain and distress that are born of Delusion; and he attains to the First High Ecstasy, to the Second High Ecstasy, to the Third High Ecstasy and to the Fourth High Ecstasy. At the dissolution of the body after death, he comes upon a happy journey to the heaven-world: and this is called that course of action which yields happiness now and also happiness hereafter.

Such, disciples, are the four courses of action.

So spake the Blessed One.

XLVI.

The Courses of Action. II.



nce, while sojourning at Sāvatthī, the Blessed One spake to His disciples, saying:

'Most men, disciples, cherish such a desire, such a longing, such a wish: "O that unwished, disagreeable, unpleasing things might decrease, and that wished, agreeable, pleasing things might increase!" But these men, so desiring, so longing, so wishing, yet find that unwished, disagreeable, unpleasing things increase, and that wished, agreeable, pleasing things decrease. What cause, disciples, do you give for this state of affairs?'

'Our knowledge is based upon the Blessed One, it derives from the Blessed One, it depends upon the Blessed One; good were it that the Blessed One should impart to us the meaning of this saying. Having heard the Blessed One, His disciples will bear it in mind.'

'Hearken then, disciples, and give good heed to what I shall say!'

'Even so, Lord!' replied the monks to the Blessed One.

The Blessed One spake as follows:—

Take, disciples, the uninstructed man of the world who has never seen the Noble Ones or Their Disciples, has never learned or followed the Teaching of the Noble Ones or Their Disciples. Such a one knows neither the things that ought to be practised nor the things that ought not to be practised, knows neither the things that should be cultivated nor the things that should not be cultivated; and, knowing neither the things that ought nor ought not to be practised or cultivated, he practises what ought not to be practised, and fails to practise what should be practised; he cultivates things that should not be cultivated, and fails to cultivate the things that ought to be cultivated; and, inasmuch as he thus practises and cultivates the things that ought not to be practised and cultivated, and omits to practise and cultivate the things that ought to be practised and cultivated, unwished, disagreeable, unpleasing things increase, and wished, agreeable, pleasing things decrease, and why is this so? Even thus it must be with one lacking in wisdom.

Take the Holy Disciple who has seen the Noble Ones and Their Disciples, has learned and followed the Teaching of the Noble Ones and Their Disciples. Such a one knows both the things that ought to be practised and the things that ought not to be practised, knows both the things that should be cultivated and the things that should not be cultivated, and, knowing both what ought and what ought not to be practised and cultivated, he does not practise what ought not to be practised, but practises only what ought to be practised; he does not cultivate what ought not to be cultivated, but cultivates only what ought to be cultivated; and, since he abstains from practising and cultivating such things as ought not to

be practised and cultivated, and, contrariwise, practises and cultivates such things as ought to be practised and cultivated, unwished, disagreeable, unpleasing things decrease, and wished, agreeable, pleasing things increase, and why is this so? Even thus it must be with one possessed of wisdom.

Four in number, disciples, are the various courses of conduct. There is a course of conduct at present painful and also bringing future pain, a course of conduct pleasant now but bringing pain in the future, a course of conduct at present painful but bringing future pleasure, and a course of conduct pleasant now and also bringing pleasure in the future.

In respect of the course of conduct at present painful and also bringing future pain, and the course of conduct pleasant now but bringing pain in the future, not seeing this, the deluded one does not know in accordance with fact: 'This is a course of conduct which at present is painful and also brings future pain.' Neither does he know: 'This is a course of conduct which is pleasant now but brings pain in the future,' and, thus unperceiving, sunk in error, unacquainted with the true state of affairs, he practises these courses of conduct, does not abstain from them; and so, practising them, not abstaining from them, unwished, disagreeable, unpleasing things increase, and wished, agreeable, pleasing things decrease, and why is this so? Even thus it must be with one lacking in wisdom.

In respect of that course of conduct at present painful but bringing future pleasure, and that course of conduct pleasant now and also bringing pleasure in the future, not seeing this, the deluded one does not know in accordance with fact: 'This is a course

of conduct which at present is painful but brings pleasure in the future.' Neither does he know: 'This is a course of conduct which is pleasant now and also brings future pleasure,' and, thus unperceiving, sunk in error, unacquainted with the true state of affairs, he does not follow them, withholds from them; and so, not following them, withholding from them, unwished, disagreeable, unpleasing things increase, and wished, agreeable, pleasing things decrease, and why is this so? Even thus it must be with one lacking in wisdom.

In respect of that course of conduct at present *painful and also bringing future pain*, and that course of conduct pleasant now but bringing pain in the future, seeing this, the undeluded one knows in accordance with fact: 'This is a course of conduct which alike is painful now and brings pain in the future,' and he also knows: 'This is a course of conduct which now is pleasant but brings future pain,' and, thus perceiving, the undeluded one, acquainted with the true state of affairs, does not practise these courses of conduct, but abstains from them; and so, not practising them, abstaining from them, unwished, disagreeable, unpleasing things decrease, and wished, agreeable, pleasing things increase, and why is this so? Even thus it must be where one is possessed of wisdom.

In respect of that course of conduct at present painful but bringing future pleasure, and that course of conduct pleasant now and also bringing pleasure in the future, seeing this, the undeluded one knows in accordance with fact: 'This is a course of conduct which at present is painful but brings pleasure in the future,' and he also knows: 'This is a course of conduct which alike is pleasant now and brings pleasure

in the future,' and, thus perceiving, the undeluded one, acquainted with the true state of affairs, follows them, does not withhold from them; and so, following them, not withholding from them, unwished, disagreeable, unpleasing things decrease, and wished, agreeable, pleasing things increase, and why is this so? Even thus it must be where one is possessed of wisdom.

What is that course of conduct which is painful now and leads to future pain?

There is, disciples, a certain man who in pain and grief is a taker of life, a thief, a libertine, a liar, a tale-bearer, a reviler, a gossip, a covetous person, a malignant person, a holder of perverse views; and, by reason of his taking of life, his thieving, his lewdness, his lying, his tale-bearing, his reviling, his gossiping, his covetousness, his malignancy, his perverse views, he encounters pain and grief. At the dissolution of the body after death, he comes upon a sorry journey to misery and woe in the hell-world. This is called that course of conduct which is painful now and leads to future pain.

What is that course of conduct which is pleasant now but leads to future pain?

There is, disciples, a certain man who with pleasure and satisfaction is a taker of life, a thief, a libertine, a liar, a tale-bearer, a reviler, a gossip, a covetous person, a malignant person, a holder of perverse views; and, by reason of his taking of life, his thieving, his lewdness, his lying, his tale-bearing, his reviling, his gossiping, his covetousness, his malignancy, his perverse views, he experiences pleasure and satisfaction. At the dissolution of the body after death, he comes upon a sorry journey to misery and woe in

the hell-world. This is called that course of conduct which is pleasant now but leads to future pain.

What is that course of conduct which is painful now but leads to pleasure in the future?

There is, disciples, a certain man who in pain and distress abstains from the taking of life, shuns theft, avoids lewdness, refrains from false speech, from scandalmongering, from cruel words, from idle chatter: also he is not covetous, is not malignant, and he holds to right views, and, by reason of his abstention from killing, from stealing, from lasciviousness, from lying, from scandalmongering, from harsh speech, from vain babbling, because of his freedom from covetousness and from malignancy, because of his cleaving to right views, he encounters pain and distress. At the dissolution of the body after death, he comes upon a happy journey to the heaven-world. This is called that course of conduct which is painful now but leads to pleasure in the future.

What is that course of conduct which is both pleasant now and leads to pleasure in the future?

There is, disciples, a certain man who with pleasure and satisfaction abstains from taking life, shuns theft, avoids lewdness, refrains from false speech, from scandalmongering, from cruel words, from idle chatter, and he is not covetous, is not malignant, and cleaves to right views; and, by reason of his abstention from killing, from stealing, from lasciviousness, from lying, from scandalmongering, from harsh speech, from vain babbling, because of his freedom from covetousness and from malignancy, because of his cleaving to right views, he experiences pleasure and satisfaction.

At the dissolution of the body after death, he comes upon a happy journey to the heaven-world. This is that course of conduct which is both pleasant now and leads to pleasure in the future.

Such, disciples, are the four courses of conduct.

Just as if there were a calabash with poison in it, and a man came along who wished to live, had no wish to die, was desirous of wellbeing, averse to suffering, and one should say to him: 'I say, my man, here is a calabash with poison in it. If you like, drink! but, drinking, you will not be pleased either with colour, odour or taste, and, having drunk of it, you will either meet with death or undergo deadly pain.' Suppose that this man, unthinking, should drink, should not refuse. So drinking, he would not be pleased either with colour, odour or taste, and, having drunk, would die or else suffer deadly agony. Of such a type, say I, is that course of conduct which is painful now and also leads to pain in the future.

Again: just as if there were a vessel full of drink, beautiful, fragrant, tasty, but with poison in it, and a man came along in love with life, not in love with death, fond of pleasure, not fond of pain, and one should say to him: 'I say, my man, here is a vessel of drink, beautiful, fragrant, tasty, but it has poison in it. However, if you like, drink! and, drinking, you will indeed be pleased with colour, odour and taste, but, after drinking, you will meet with death or else undergo deadly pain.' Suppose that this man, unthinking, should drink, should not decline. So drinking, he would be pleased with colour, odour and taste, but afterwards would die or suffer deadly agony. Of such

a type, say I, is that course of conduct which is pleasant now but leads to future pain.

Again: just as if there were some rotted urine compounded with various medicaments, and a man suffering from jaundice should come along and one should say to him: 'I say, my man, here is some rotted urine compounded with various medicaments. If you wish, you may drink some, and, drinking, you will not be at all pleased with colour, odour or taste, but, having drunk, you will get well.' Suppose that this man, reflecting, should drink, should not refuse. So drinking, he would not indeed be pleased with colour, odour or taste, but, having drunk, he would get well. Of such a type, say I, is that course of conduct which is painful now but leads to future pleasure.

Again: just as if there were a mixture of curds, honey, ghee and molasses, and a man suffering from dysentery should come along and one should say to him: 'I say, my man, here is a mixture of curds, honey, ghee and molasses. If you would like to drink some, you may. In drinking, you will be pleased with colour, odour and taste, and, having drunk, you will recover your health.' Suppose that this man, reflecting, should drink, should not decline. So drinking, he would be pleased with colour, odour and taste, and, having drunk, he also would get well again. Of such a type, say I, is that course of conduct which is pleasant now and likewise leads to future pleasure.

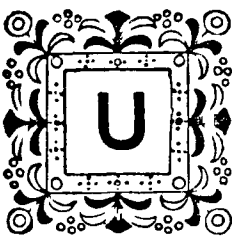
Even as when in the last month of the season of rain, in the time of harvest, piercing through and driving away the rain-clouds, the sun, mounting the heavens and putting to flight all the gloomy hosts of

the air, beams and shines and blazes forth gloriously, so, even so, disciples, does this course of conduct that brings present as also future wellbeing, putting to flight the disputations of those other common ascetics and recluses, beam and shine and blaze forth gloriously!

So spake the Blessed One.

XLVII.

Investigation.



pon one occasion, while staying at Sāvatthī, the Blessed One turned to His disciples and said:

'The investigating monk who knows not to read the state of mind of another ought to make inquiry as respects the Tathāgata: "Is He or is He not a Supremely Awakened One?" This he should endeavour to ascertain.'

'Our knowledge is based upon the Blessed One, it derives from the Blessed One, it depends upon the Blessed One. Good were it that the Blessed One should impart to us the meaning of this saying! Having heard the Blessed One, His disciples will bear it in mind.'

'Hearken then, disciples, and give good heed to what I shall say!'

'Even so, Lord!' replied the monks to the Blessed One.

The Blessed One spake as follows:—

The investigating monk who is unable to perceive the state of mind of others ought, as regards the Accomplished One, thus to make inquiry into two things

—things discernible through the sense of sight and things discernible through the sense of hearing: 'Impure things discernible through eye or ear—are these to be found in the Accomplished One or are they not?' Thus inquiring, he comes to know: 'Impure things discernible through eye or ear—these are not to be found in the Accomplished One;' and when, inquiring, he knows that no impurity, visible or audible, is to be found in the Accomplished One, he now further inquires: 'Mingled things discernible through eye or ear —are these to be found in the Accomplished One or are they not?' and thus inquiring, he comes to know that mingled things discernible through eye or ear are not to be found in the Accomplished One; and when, inquiring, he knows this, then he asks further: 'Purified things discernible through eye or ear—are these to be found in the Accomplished One or are they not?' and thus inquiring, he comes to know: 'Purified things discernible through eye and ear—these are to be found in the Accomplished One.'

Now, having inquired and ascertained this, he goes on further to inquire: 'Is it long since this venerable one has attained to this good state, or has he only recently attained?' and so inquiring, he comes to know: 'Long has this venerable one attained to this good state; not recently has this venerable one attained,' and when, inquiring, he knows this, he inquires further, saying: 'This venerable one has become well known, this monk stands in high repute; are there now to be found in him any untoward things?' (For, disciples, untoward things are not found in that monk who is not renowned, has no great reputation; but when a monk becomes famous, attains to some reputation, then many untoward things are found in him.) Thus

inquiring, he comes to know: 'This venerable one is well known, the monk stands in high repute, yet no untoward things are to be found in him,' and when, having inquired, he has ascertained this, he goes on to inquire: 'Has this venerable one renounced, being free from fear, or has not this venerable one renounced out of fear? Does he withhold from following after desires, being void of lust, having extinguished lust?' So making inquiry, he comes to recognise: 'This venerable one has renounced, being free from fear; this venerable one has not renounced out of fear. He withholds from following after desires, being void of lust, having extinguished lust.'

If, disciples, others should ask of that monk, saying: 'By what token, for what reason does the venerable one say that this venerable one has renounced, being free from fear, has not renounced out of fear; that he does not follow desires because he is void of lust, has extinguished lust?' Making right answer, the monk would reply: 'Thus is that venerable one, whether living with other monks or living by himself, whether there with the happy or there with the wretched, whether there where they bear rule over the assembly, whether here where some indulge in worldly pleasures, or whether here where some remain untainted by worldly pleasures—none does this venerable one on that account despise; and this, verily, have I heard from the Blessed One Himself, received it from His own mouth: "Renouncer am I, being free from fear; Renouncer am I not because of fear. I am ceased from desires, being void of lust, having extinguished lust."'

And now, disciples, the Accomplished One Himself is further to be questioned thus: 'Those things that are unpurified, visible or audible—are they to be

found in the Accomplished One or are they not to be found in the Accomplished One?' Answering, the Accomplished One would thus reply: 'Those impure things, visible or audible—these are not to be found in the Accomplished One.' 'And those mingled things, visible or audible—are these to be found in the Accomplished One or are they not so to be found?' Answering, the Accomplished One would thus reply: 'Those mingled things, visible or audible—these are not to be found in the Accomplished One. 'And those things that are purified, visible and audible—are these to be found in the Accomplished One or are these not to be found in the Accomplished One?' Answering this, the Accomplished One would make reply saying: 'Those things that are purified, visible and audible—these things are to be found in the Accomplished One. Of this path am I, of this domain, yet am I not therefore sprung therefrom.'

A teacher who speaks thus is worthy that the disciple should approach him to learn of his teaching, and the Teacher expounds the Teaching, more and more deeply, more and more highly, in all its divisions obscure and clear. According as the Teacher proceeds to expound the Teaching to the monk, more and more deeply, more and more highly, in all its divisions obscure and clear, so, penetrating ever further into the Teaching, he arrives at certitude as respects point after point in the Teaching, and thus is his confidence in the Teacher established: 'A Supremely Awakened One is the Blessed One; well is the Teaching made known by the Blessed One; well living is the Brotherhood of the Blessed One!'

And, disciples, should others question that monk, saying: 'For what reason, upon what grounds does

the venerable one say: "A Supremely Awakened One is the Blessed One; well is the Teaching made known by the Blessed One; well living is the Brotherhood of the Blessed One"?' then, rightly replying, that monk would thus make answer: 'Behold, friend, when I drew near to that Blessed One to learn the Teaching, then the Blessed One expounded to me the Teaching more and more deeply, more and more highly, in all its divisions obscure and clear; and, friend, according as the Teacher went on to lay the Teaching before me ever more deeply and highly, in all parts thereof obscure and clear, more and more as I penetrated into the Teaching, I became convinced as to one point after another and I came to believe in the Teacher: "A Supremely Awakened One is the Blessed One; well is the Teaching made known by the Blessed One; well living is the Brotherhood of the Blessed One!"'

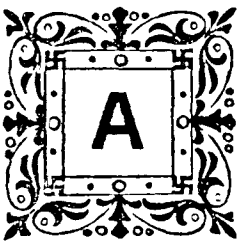
And wheresoever, disciples, for such reasons, upon such grounds, through such tokens, faith is fixed on the Accomplished One, has struck root, is settled fast, such, disciples, is called reasonable faith, faith grounded in sight, firm, not to be shaken by any ascetic or recluse or Māra or Brahmā or by any one whatsoever in all the world.

In this wise, disciples, is the Teaching tried in respect of the Accomplished One. In this wise also is the Accomplished One well tried in respect of the Teaching.

So spake the Blessed One.

XLVIII.

At Kosambi.



t one time, whilst the Blessed One was living at Kosambi in the Ghosita Park, the monks of Kosambi were fallen to quarrelling, fighting and contending, and they assailed one another with sharp and stinging words. Neither could they come to agreement among themselves nor be brought to agreement; nor could they come to an understanding with one another nor yet be brought to an understanding.

And a certain monk betook himself to the Blessed One, and, greeting the Blessed One with reverence due, sat down respectfully at one side and spake these words to the Blessed One:

'Here in Kosambi, Lord, the monks are fallen to quarrelling, fighting and contending, and they assail one another with sharp and stinging words. Neither can they come to agreement among themselves nor yet be brought to agreement; neither nor can they come to an understanding among themselves nor can they be brought to an understanding.'

Then the Blessed One called one of the monks

to Him and said: 'Go, O monk, and say to the monks from me, "The Teacher calls for the venerable ones."' 'Very good, Lord!' replied that monk, obedient to the Blessed One's behest, and, going where were the other monks, he told them how that the Teacher was calling for them. 'Very good, friend!' replied the monks assenting, and, proceeding towards the place where was the Blessed One, they saluted the Blessed One with due reverence and took their seats respectfully at one side, and when they were thus sat down, the Blessed One inquired of them, saying:

'It is true, as is said, monks, that you are fallen to quarrelling, fighting and contending, and assail one another with sharp, wounding words; and can neither agree among yourselves nor be brought to agreement; can neither come to an understanding with one another nor be brought to an understanding?'

'It is even so, Lord.'

'What think you then, monks? At such times of quarrelling, strife and contention, whiles you are flinging words, wounding as javelins, at each other—are you serving your fellow disciples with deeds of loving-kindness, public and also private; with words of lovingkindness, public and also private; with thoughts of lovingkindness, public and also private?'

'Nay, indeed, Lord!'

'So it is agreed, monks, that at such times of dissension and strife, you serve your fellow disciples neither with deeds nor with words nor with thoughts of lovingkindness? What then, foolish men, are you doing; what are you thinking of; what do you look for, that you thus dwell in dissension and strife, using wounding words, unreconciled to one another, wholly

at variance? You foolish men; long will this make for your harm and hurt!'

Then the Blessed One, turning to His disciples, addressed them as follows:

Six things, disciples, are worthy to be remembered, precious, honourable, leading to harmony, agreement, concord, unity; and what are these six things?

A monk, disciples, serves his fellow disciples with deeds of lovingkindness, publicly and also privately. This is a thing worthy to be remembered, precious, honourable, leading to harmony, agreement, concord, unity.

Again: a monk serves his fellow disciples with words of lovingkindness, publicly and also privately. This also is a precious and honourable thing and makes for concord and unity.

Again: a monk serves his fellow disciples with thoughts of lovingkindness, publicly and also privately. This too is precious and honourable and leads to concord and unity,

Again: a monk, when he receives anything, whatsoever it is that he receives, even to the last scrap in his begging-bowl—that he shares impartially with all and sundry of his virtuous fellow disciples. This too is precious and honourable and leads to concord and unity.

Again: a monk of his own free-will keeping all the Precepts of Good unbroken, intact, unchanged, unmodified—the taintless precepts extolled by the wise, that lead to Concentration—lives with his fellow disciples observant of these Precepts of Good, in public and also in private. This too is precious and honourable and leads to concord and unity.

Again: a monk, as respects that noble Vision of

Things, leading away from the world, which brings the partaker therein to the total Destruction of Suffering —as respects that Vision, he lives with his fellow disciples fully possessed of that Vision, in public and also in private. This also is precious and honourable and leads to concord and unity.

Such, disciples, are the six things worthy of being remembered, precious, honourable, leading to harmony, agreement, concord, unity.

And among these six things worthy of being remembered this is the chief, this is all-inclusive, this is that which comprehends all, namely; that noble Vision of Things, leading away from the world, which brings the partaker therein to the total Destruction of Suffering.

Just as in a many-storeyed building there is one thing that is chief, all-inclusive, all-comprehending, namely; the topmost storey, so of these six things the noble Vision of Things, leading away from the world, which brings the partaker therein to the total Destruction of Suffering, is chief, is all-inclusive, is that which comprehends all.

How does that noble Vision of Things, leading away from the world, bring the partaker therein to the total Destruction of Suffering?

The monk, disciples, betaking himself to the forest, to the foot of a tree or to some solitary place, thus considers within himself: 'Is there present in me any captivation not yet put away, whereby I am led captive in mind and neither see nor know things according to truth and fact?'

If, disciples, the monk is led captive of lust, there is captivation of mind. 'If the monk is overcome of ill-will, there is captivation of mind. If the monk is

under the dominion of sloth and torpor, there is captivation of mind. If the monk is possessed by restless brooding, there is captivation of mind. If the monk is swayed by indecision, there is captivation of mind. If the monk's thoughts are fixed all upon this world, there is captivation of mind. If the monk's thoughts are fixed all upon the other world, there is captivation of mind. If the monk is quarrelsome, combative, contentious, and gives vent to words piercing as javelins, there is captivation of mind.

But he knows: 'There is no more present in me any captivation not put away whereby I am led captive in mind, so that I neither know nor see according to truth and fact. Well-disposed is my mind for the comprehension of the truths!' This is the first Knowledge at which he arrives, noble, pertaining to the Beyond-the-world, a Knowledge wherein worldlings have neither part nor lot.

Again: the noble disciple thus considers within himself: 'Following, practising, increasing in this Vision of Things, am I attaining to my own Quieting, am I attaining to my own Cessation?' and he knows: 'Following, practising, increasing in this Vision of Things, I am attaining to my own Quieting, I am attaining to my own Cessation.' This is the second Knowledge at which he arrives.

Again: the noble disciple thus considers within himself: 'Such Vision of Things as I have attained to —is there any ascetic or recluse outside this Way who has attained to such Vision?' and he knows: 'Outside this Way no ascetic or recluse has attained to such Vision of Things as I have attained to.' This is the third Knowledge at which he arrives.

Again: the noble disciple thus considers within

himself: 'To such a behaviour as one perfect in Vision has attained—am I attained to such a behaviour?'

Of what sort is the behaviour to which one perfect in Vision has attained?

Of this behaviour, disciples, is the person perfect in Vision. Whatsoever the fault into which he may fall, of such sort that it ought to be confessed and put away, quickly he makes it known, reveals it, lays it bare before the Teacher or before the Elders among his fellow disciples, and, having thus made it known, revealed it, laid it bare, for the future he keeps a watch upon himself.

Just as a tender infant, sprawling on its back, on happening to touch with hand or foot a live coal, quickly starts back, so the person perfect in Vision, when he falls into a fault, quickly confesses that fault and for the future is on his guard; and the noble disciple knows: 'To such a behaviour as the person perfect in Vision has attained—to such a behaviour am I attained.' This is the fourth Knowledge at which he arrives.

Again: the noble disciple thus considers within himself: 'To such behaviour as one perfect in Vision is attained—am I attained to such behaviour?'

Of what sort is the behaviour to which the person perfect in Vision is attained?

Of this behaviour is the person perfect in vision. Of whatsoever sort may be the various duties of his fellow disciples, to these he applies himself with ardour; and he is eagerly zealous in the pursuit of lofty virtue, in the pursuit of lofty knowledge, in the pursuit of lofty wisdom.

Just as a cow with a young one breaks loose from the tethering-post and seeks out her calf, even so

the person perfect in Vision is filled with ardour, is eagerly zealous in the pursuit of lofty virtue, lofty knowledge, lofty wisdom; and the noble disciple knows: 'To such behaviour as the person perfect in Vision is attained—to such behaviour am I attained.' This is the fifth Knowledge at which he arrives.

Again: the noble disciple thus considers within himself: 'To such power as one perfect in Vision is attained—am I attained to such power?'

Of what sort is the power to which the person perfect in Vision is attained?

This is the power of the person perfect in Vision. At the exposition of the Doctrine and Discipline propounded by the Accomplished One, eagerly and attentively his whole mind is given thereto; he listens with ready ear to that Teaching; and the noble disciple knows: 'To such power as the person perfect in Vision is attained—to such power I also am attained.' This is the sixth Knowledge at which he arrives.

Again: the noble disciple thus considers within himself: 'To such power as one perfect in Vision is attained—to such power am I also attained?'

Of what sort is the power to which the person perfect in vision is attained?

This, disciples, is the power of the person perfect in Vision. At the exposition of the Doctrine and Discipline propounded by the Accomplished One, he comes to comprehension of the Meaning; he comes to comprehension of the Teaching; he comes to the joy that is of the Teaching; and the noble disciple knows: 'To such power as the person perfect in Vision is attained—to such power I also am attained.' This is the seventh Knowledge at which he arrives, noble,

pertaining to the Beyond-the-world, a knowledge wherein worldlings have neither part nor lot.

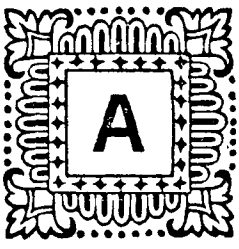
Thus the noble disciple, attained to these seven qualifications as respects behaviour, is well tried for the realisation of the fruit of 'entering the stream.'

Thus, indeed, the noble disciple, attained to these seven qualifications, is one attained to the fruit of 'entering the stream.'

So spake the Blessed One.

XLIX.

The Visiting of Brahmā.



t one time, disciples, when I was living near Ukkaṭṭha, at the foot of a Sāl tree in the Pleasure Grove, the Brahmā Baka came to hold the following erroneous view: 'Here is the permanent, here the stable, here the constant, here the reliable, here that which is lasting. Here is neither birth nor aging nor dying nor passing hence nor arising again. Security other or higher than this there is none.'

Then, disciples, becoming aware of the thought in the mind of Brahmā Baka, as swiftly as a man might stretch out his arm or draw it in again, so swiftly did I disappear from the foot of the Sāl tree there in the Pleasure Grove near Ukkaṭṭha, and make my appearance in the Brahma world.

And Brahmā Baka perceived my approach at a distance and called out to me:

'Come, honoured one! Welcome, honoured one! Long have I waited for thy coming hither. Here is the permanent, the stable, the constant, the reliable; here is that which is lasting. Here is neither being born nor growing old nor dying nor passing hence

nor arising again. Security other or higher than this there is none.'

At these words, disciples, I spoke to Brahmā and said:

'How sunk in ignorance is worthy Brahmā Baka! How sunk in ignorance is worthy Brahmā Baka! For, what really is impermanent, that he calls permanent; and even what is unstable, that he calls stable; even what is inconstant, that he calls constant; even what is unreliable, that he calls reliable; even what is unlasting, that he calls lasting. Where there is birth, decay, death, passing away and coming again, there he says: "Here is neither being born nor growing old nor dying nor passing hence nor arising again;" and, though there is other and higher security still, yet he says: "Security other and higher than this there is none."'

Then, disciples, Māra the Wicked, entering into a certain one of the Brahmā deities, spoke to me, saying:

'Monk, monk, have a care here, have a care here! For, monk, this is Brahmā, Great Brahmā, the Victor, the Invincible, the All-Beholding, the Ruler, the Lord, the Maker, the Fashioner, the Chief, the Controller, the Supreme, the Father of all that Are and Are To Be! Before thy day, monk, there have been in the world ascetics and recluses, despisers, contemners of earth, despisers, contemners of water, despisers, contemners of fire, despisers, contemners of air, despisers, contemners of the elements, despisers, contemners of the gods, despisers, contemners of the Lord of Generation, despisers, contemners of Brahmā, and, at the dissolution of the body, with the ending of life, they have been born into mean estate. Before thy day also,

monk, there have been in the world ascetics and recluses who praised and rejoiced in earth, praised and rejoiced in water, praised and rejoiced in fire, praised and rejoiced in air, praised and rejoiced in the elements, praised and rejoiced in the gods, praised and rejoiced in the Lord of Generation, praised and rejoiced in Brahmā, and, at the break up of the body, with the expiration of life, they have been born into high estate. So, monk, I say to thee: "Come, honoured one, what Brahmā has just said to thee, see that thou act accordingly! Let not Brahmā's word be gainsaid. For if, monk, thou shalt gainsay the word of Brahmā, as though a man should seek to beat back an approaching radiance with a stick, or as though a man fallen into the hell-world, in falling should seek with hands or feet to catch hold of something firm, so in this case shall it be with thee." Come then, honoured one, and, according as Brahmā has spoken to thee, so act! Do not withstand the word of Brahmā! Dost thou not see, monk, the retinue of Brahmā in full assembly?'

And with these words, disciples, Māra the Wicked conducted me into the assembly of the Brahmā deities.

But I, disciples, spoke to Māra the Wicked thus:

'Well do I know thee, thou Wicked One! Think not to thyself: "He knows me not!" Mara art thou, the Wicked One, and this Brahma, this retinue of Brahmā, and this whole assembly of Brahmā deities, all are in thy hands, all are under thy power. Thou, Wicked One, art now thinking: "Might this one too come into my hands! Might this one too fall under my power!" But, Wicked One, never am I in thy hands; under thy power, never!'

At these words, Brahmā Baka addressed me, saying:

'I, honoured one, call permanent even what is permanent; call stable even what is stable; call constant even what is constant; call reliable even what is reliable; call that lasting which indeed is lasting, and what is not born, does not decay nor die nor pass hence nor arise again—even of that do I say that it neither is born nor decays nor dies nor passes hence nor arises again; and, there being no other higher security, other higher security there is not, say I.

'Before thy time, monk, there have been in the world ascetics and recluses who, through the entire term of their lives, have practised austerities with intent to know for certain if there were or were not other higher security, and I, monk, said to them: "Verily thou shalt behold no other higher security than this, however much labour and pains thou mayst take." If, monk, thou shalt hold to earth, to water, to fire, to air, to the elements, to the gods, to the Lord of Generation or to Brahmā, thou shalt be set on me, based upon me; shalt do according to my wishes, shalt defer to me.'

Well do I know, O Brahmā, that if I shall hold to earth, water, fire, air, the elements, the gods, the Lord of Generation or to Brahmā, that I shall be set, based on thee, must fulfil thy behests, conform to thee. Well am I aware of thy state, O Brahmā; thy glory I know, even thus: "Great is the magic might of Brahmā Baka, great is the power of Brahmā Baka, great is the majesty of Brahmā Baka!"'

'In that measure, honoured one, dost thou know my state, my glory, saying: "Great is the magic might, the power, the majesty of Brahmā Baka?"'

'Far as they wheel their glorious way,
Yon silver moon, yon sun of fire,
Yea, the wide universe entire,
All move obedient to thy sway.

Thou knowest each, the high, the low,
The passion-bound, the passion-free;
Existence now or yet to be,
The ways that beings come and go.

Thus, O Brahmā, am I aware of thy state, thus do I know thy glory. Thus great in magic might is Brahmā Baka; thus great in power is Brahmā Baka; thus great in majesty is Brahmā Baka!'

'But, Brahmā, there are three other states that thou knowest not, seest not, the which I know and see. There is the state called Radiant, departing whence thou hast arisen here, the memory whereof is lost to thee by reason of thy long sojourn here; hence thou neither knowest nor seest it, though I know it and see it. Thus, Brahmā, I am not even thy peer in high attainment, much less thy inferior, but I am verily superior to thee. And, Brahmā, there is a state called Lustrous and a state called Mighty—these thou neither knowest nor seest, but I know and see them; and so again, Brahmā, thou art not even my peer, still less my superior, but in truth thou art inferior to me in high attainment.

'Earth, O Brahmā, thoroughly knowing as earth so as to take no delight in the earthiness of earth—thus thoroughly knowing it, I am not earth's, I am not of earth, I am not concerned with earth; "Mine is earth", I say not; earth I abjure.'

'As with earth, so with water, fire, air, the elements, the gods, the Lord of Generation, Brahmā, the Radiant

Ones, the Lustrous Ones, the Mighty Ones, the Greatly Mighty Ones, and with the All—all of these thoroughly knowing for what they are, so as to take no delight in their inherent properties— thus thoroughly knowing them, I am not theirs, I am not of them, I am not concerned with them; "Mine are these", I say not; these I abjure.

'So, once more, Brahmā, not only am I not on the same level with thee in high attainment, still less beneath thee; but I am veritably above and beyond thee.'

'If indeed it be that the All-ness of the All is undelighting to thee, honoured one, are not also empty and vain to thee consciousness, the viewless, the boundless, the omnipresent effulgence, even as the inherent properties of earth, water, fire, air, the elements, the gods, the Lord of Generation, Brahmā, the Radiant Ones, the Lustrous Ones, the Mighty Ones, the Greatly Mighty Ones, the All are undelighting? Behold then, honoured one, I vanish from thy sight!'

'Come, vanish from my sight if thou canst, Brahmā!'

And then, disciples, Brahmā Baka, still saying: 'I shall now vanish from ascetic Gotama's sight, I shall now vanish from ascetic Gotama's sight,' was yet quite unable to vanish from my sight.

Thereupon, disciples, I said to Brahma Baka: 'Behold, Brahmā, I vanish from thy sight!'

'Come, vanish from my sight if thou canst, honoured one!'

With that, disciples, I exercised my magical powers, in such wise that Brahmā and the retinue of Brahmā and the Brahmā deities should hear my voice but

should not be able to see me, and, having vanished, I uttered these verses:

'Seeing the horror hid in life—
All life, how great, how grand soe'er,
I turn from every form of life,
Nor prize nor cherish aught that's here.'

Then, disciples, Brahmā, together with his retinue and all the Brahmā deities, was greatly astonished and amazed, and he exclaimed:

'How wonderful, how extraordinary is the magic might, the potent power of ascetic Gotama! Verily, never before has such magic might, such great power been seen or heard of in any other ascetic or recluse as in this ascetic Gotama, scion of the Sākyas, who has renounced his estate among the Sākyas! Behold, come of a race that rejoices, delights, takes pleasure in existence, he has plucked up existence by the roots!'

Then Māra the Wicked, entering into a certain one of the Brahmā deities, said to me:

'If, honoured one, thou indeed knowest thus, if thou art thus awakened, do not entertain a following of disciples and pupils, do not preach the doctrine to disciples and pupils, do not hanker after disciples and pupils!

'Before thy time, monk, there have been in the world ascetics and recluses who have claimed to be Exalted Ones, Supremely Awakened Ones, and they have entertained a following of disciples and pupils preached their doctrines to disciples and pupils, hankered after disciples and pupils, and so, at the break up of the body, their term of life ended, having entertained a following of disciples and pupils, preached their doctrine to disciples and pupils, and hankered

after disciples and pupils, they have come to mean estate.

'Before thy day, monk, there have been in the world ascetics and recluses who have claimed to be Exalted Ones, Supremely Awakened Ones, but they have not entertained a following of disciples and pupils, neither preached their doctrine to disciples and pupils, nor hankered after disciples and pupils, and so, at the break up of the body, their term of life ended, not having entertained a following of disciples and pupils, neither preached their doctrine to disciples and pupils, nor hankered after disciples and pupils, they have come to high estate.'

'Wherefore, monk, I would say to thee: "Come, honoured one, do not distress thyself! Give thyself to the enjoyment of thine own present peace and happiness! Leave the salutary thing unsaid, honoured one! Do not proclaim it to others!"'

At these words, however, I thus spoke to Māra the Wicked:

'Well do I know thee, thou Wicked One. Do not imagine to thyself: "He knows me not!" Māra art thou, the Wicked! Not out of kindness and compassion for me dost thou speak thus, O Wicked One, but from ill-will and malignity dost thou address me so. For this is thy thought, thou Wicked One: "To whomsoever the ascetic Gotama shall preach the doctrine—they shall escape my power." Supremely awakened they were not, those ascetics and recluses who claimed: "Supremely awakened are we!" But I, Wicked One, being supremely awakened, do maintain: "Supremely awakened am I!"

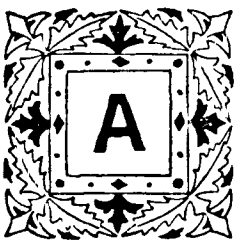
'And, preaching or not preaching to disciples the Truth, the Accomplished One is still thus; and, with

or without a following of disciples, the Accomplished is still thus; and why so? Even because in the Accomplished One, the Banes, wretched, defiling, leading to renewed existence, giving rise to suffering, bringing future birth, growth, decay and death, are all banished, cut off by the root, made like the stump of a palm-tree, so that never more can they sprout again, no more raise their heads. Just as a palm-tree whereof the head has been lopped off is unable ever again to burgeon and grow, even so also in the Accomplished One the Banes, the wretched, the defiling, being brought to an end, cut off by the root, made like a palm-tree stump, shall arise and flourish no more for ever.'

In such wise was the silencing of Māra and the visiting of Brahmā; whence also is the name of this discourse, The Visiting of Brahmā.

L.

The Banning of Māra.



t one time the venerable Mahāmoggallāna sojourned in the land of the Bhaggas, having his abode near the town of Suṅsumāragira, at the Deer Park in Bhesakaḷa Wood; and upon one occasion, whilst the venerable Mahamoggallāna was walking up and down in a clearing, Māra the Wicked One, entering into his stomach, ensconced himself in his bowels.

Then the venerable Mahāmoggallāna thought within himself: 'What can this be in my stomach, heavy heavy as it might be a pile of beans?'

And the venerable Mahāmoggallāna ceased from his pacing to and fro, and, entering his dwelling, sat down on the seat that awaited him.

Being seated, the venerable Mahāmoggallāna thoroughly investigated himself, and he perceived, did the venerable Mahāmoggallāna, that Māra the Wicked was entered into his stomach, into his bowels, and, having perceived that Wicked One, he said:

'Get thee hence, thou Wicked One, get thee hence! Molest not an Accomplished One, neither the disciple of

an Accomplished One! Work not to thyself long-lasting hurt and harm!'

Then Māra the Wicked thought within himself: 'It is without knowing me, without seeing me, that this ascetic bids me begone and not trouble an Accomplished One or the disciple of an Accomplished One, lest it long time make to my hurt and harm. But He that is his teacher, even He would not have recognised me so speedily; how much less should this His disciple know me!'

But the venerable Mahāmoggallāna spoke to Māra the Wicked, saying:

'Well do I know thee, thou Wicked One. Think not to thyself: "He knows me not!" Māra art thou, the Wicked, and this is thy thought, O Wicked One: "Without knowing me, without seeing me, this ascetic has bid me begone and not trouble an Accomplished One or the disciple of an Accomplished One, lest it long time make to my hurt and harm. But He that is his teacher, even He would not have recognised me so speedily; how much less should this His disciple know me!"'

Then Māra said within himself: 'Of a truth it was knowing me and seeing me both, that this ascetic bade me begone and molest neither an Accomplished One nor yet the disciple of an Accomplished One, lest I should only work myself much woe!' and, issuing forth from the mouth of the venerable Mahāmoggallana, Māra the Wicked One perched himself over the lintel of the door.

And the venerable Mahamoggallāna perceived Māra the Wicked posted on the lintel, and, so perceiving him, addressed that Wicked One as follows:

I see thee there, Wicked One. Imagine not that I do not see thee! That is thou, Wicked One, perched there over the lintel!

In time gone by, Wicked One, I was a Māra and my name was Dūsī, and I had a sister named Kālī of whom thou wast the son, so that thou wast my nephew; and in those days Kakusandha, the Blessed One, the Exalted One, the Supremely Awakened One had made His appearance in the world.

Now Kakusandha the Blessed One had two disciples, by name Vidura and Sañjīva,* a peerless, excellent pair, and among all the disciples of Kakusandha the Blessed One there was none that was the equal of Vidura in ability to expound the Teaching; for which cause even did the venerable Vidura come by his name of Vidura.

But the venerable Sañjīva was in the habit of resorting to the forest or to the foot of a tree or to some solitary place, and with but little difficulty there attained to the Ceasing of Perception and Sensation.

Now it happened once that the venerable Sañjīva was seated beneath a certain tree absorbed in the Attainment of the Ceasing of Perception and Sensation, and some cow-herds and goat-herds and husbandmen and wayfarers happened to see the venerable Sañjīva where he sat beneath the tree, and, seeing him, they cried: 'Wonderful indeed, extraordinary indeed! That ascetic is sitting there dead! Come, let us give him to the fire!' And those country folk gathered together some grass and sticks and dried cow-dung, and, heaping the stuff over the body of the venerable Sañjīva, set it alight and went their way, and when night was

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* *Vidura:* Learned. *Sañjiva:* Alive.

gone, rising from his trance, the venerable Sañjīva shook his garments, and, suitably attiring himself, took mantle and alms-bowl and entered the village to go the usual morning round for alms øf food. And those cow-keepers and tenders of goats, and farmers and passers-by, observing the venerable Sañjīva upon his begging-round, exclaimed: 'How wonderful, how extraordinary! There is that ascetic we saw sitting dead; he has come alive again!' Even after this manner was it that the venerable Sañjīva received his name of Sañjīva.

But Dūsī the Māra thought within himself: 'Behold, I know naught of the comings or of the goings of these virtuous and faithful monks. How now if I enter into the brahmins and householders and incite them thus? 'Come you! Abuse, revile, molest and evilly entreat these virtuous, faithful monks, if haply, being abused, reviled, molested and evilly entreated by you, they may be of another mind and Dūsī the Māra find entrance therein.'

And Dūsī the Māra did even as he had considered within himself, and those brahmins and householders, possessed of Dūsī the Māra, did abuse, revile, molest and evilly entreat those virtuous and faithful monks, crying: 'Just look at these shaveling monklings, the luxurious rascals, all in a string! "We are deep in contemplation, we are deep in contemplation," they would have us believe; with their shoulders bowed and their eyes on the ground; the dainty eaters, as they peep and peer and pry and spy! Just as the owl on the bough of a tree, looking out for mice, peeps and peers and pries and spies; or as the jackal by the river-bank, watching for fish, peeps and peers and pries and spies; or as the cat, hunting for mice on the rubbish-

heap, peeps and peers and pries and spies; or as the ass set free from the yoke peeps and peers and pries and spies all round the refuse heap; even like these are those shaveling monklings, the luxurious rogues all in a string! "We are deep in contemplation, deep in contemplation," they would like us to think; with their stooping shoulders and their downcast eyes, the delicate feeders; while they peep and they peer and they pry and they spy!' And, Wicked One, the people that died in those days, for the greater part, at the break up of the body after death, came upon a sorry journey to misery and woe in the hell-world.

Then Kakusandhā, the Blessed One, the Exalted One, the Supremely Awakened One, addressed these monks, saying:

'Verily, incited thereto of Dūsī the Māra, have those brahmins and householders abused, reviled, molested and evilly entreated you, to the end that your minds might undergo change and Dūsī the Māra find entrance therein. Come then, monks, and with thoughts fulfilled of Lovingkindness, Compassion, Sympathetic Gladness, and Evenmindedness, permeate, first one quarter of space, then a second, then a third, then a fourth, then above and below and all around. Yea, all places everywhere, the wide world over, penetrate with thoughts of Lovingkindness, Compassion, Sympathetic Gladness and Evenmindedness, ample, expanded, measureless, free from enmity, free from all ill-will.'

And those monks, thus exhorted, thus instructed by Kakusandha the Blessed One, retired to the forest and under trees and into solitary retreats, and there abode, minds streaming forth thoughts of Lovingkindness, Compassion, 'Sympathetic Gladness and Evenmindedness to all quarters of space. And thus,

with minds kind, compassionate, joyous and tranquillised, minds enlarged, grown great and unbounded, they diffused amity and good-will to all, the wide world over.

Then Dūsī the Māra considered within himself: 'This way of doing brings me not the knowledge of the comings and goings of these virtuous and faithful monks; how if I prompt the brahmins and householders thus? "Come! Honour, esteem, laud and revere these virtuous and faithful monks, so that, by you honoured, esteemed, lauded and revered, haply their minds may change and so Dūsī the Māra gain access thereto."'

And Dūsī the Māra did even as he had considered, and those brahmins and householders, incited of Māra, now gave honour, esteem, laud and reverence to those virtuous and faithful monks, and, Wicked One, the men who died at that time, for the most part, after death when the body dissolved, passed upon a happy journey to the heaven-world.

Then Kakusandha, the Blessed One, the Exalted One, the Supremely Awakened One, spoke to those monks and said:

'Disciples, those brahmins and householders have been instigated of Māra, even thus: "Come! Honour, esteem, laud and revere these virtuous and faithful monks, so that, by you honoured, esteemed, lauded and revered, haply their minds may change and so Dūsī the Māra gain access thereto." But you, O disciples, abide you in contemplation of the impurity of body, think upon the offensiveness of food, consider how void of delight is all the world, let your minds dwell upon the fleeting nature of all compounded things!'

And those monks, thus advised, thus counselled by Kakusandha the Blessed One, withdrew to wood

and field and lonely retreat, and there abode contemplative of the foul composition of the body, mindful of the disgusting nature of food, mindful of the absence of joy from all the world, beholding the impermanence of all that has come to be.

And Kakusandha, the Blessed One, the Exalted One, the Supremely Awakened One, having in the morning time suitably attired himself, took mantle and alms-bowl, and, with the venerable Vidura following behind Him, passed round the village seeking alms of food.

Then Dūsī the Māra, entering into a certain boy, picked up a shard and smote the venerable Vidura a blow on the head, wounding the same, and the venerable Vidura went on behind Kakusandha step by step, his wounded head streaming with blood, and Kakusandha the Blessed One looked round as looks round the elephant and said: 'Verily, this Dūsī Māra knows no bounds.' And, at that look round, Dūsī the Māra vanished from that place and appeared in the Great Hell, the names of which Great Hell are three, being these: *Of the Sphere of the Six Contacts, Of the Fixed Spears,* and *Of the Separate Pangs.*

And now, Wicked One, the Warders of Hell approaching me, told me this: 'As often soever as spear shall meet spear in thy heart, so often, honoured one, shalt thou know: "Another thousand years of my torment in hell is over."' And there in that Great Hell was I tortured many many years, many hundreds of years, many thousands of years. Yea, even for ten thousand years in the depths of that Great Hell was I tormented with exceeding bitter torment, and my body was, as it were, that of a man, but my head was as that of a fish.

What was the pang and the torment which Dūsī the
the Māra now suffered
For the despite he had done Vidura and great Kaku-
sandha?
Spears all of iron a hundred, dealing each one its own
wound—
Such was the pang and the torment Dūsī the Māra
endured
For the despite he had done pupil and Master Exalted.
Which now perceiving, that monk, disciple of Him the
Awakened,
Though sore assailed by thee, Dark One, pain doth
not touch him at all.

Set in a pearly sea lie mansions celestial, age-lasting,
Gleaming with precious stones, blazing with glories
bright;
Dance there sweet heavenly nymphs, lovely each one
in her kind.
All which well knowing, that monk, disciple of Him
the Awakened,
Though sore beset by thee, Dark One, yet is from
suffering secure.

Who by the Wake One exhorted, before all the watching
disciples,
Shook with a touch of his toe Migāra's mother's
pavilion,
This in his mind, that monk, disciple of Him the
Awakened,
Though sorely tried by thee, Dark One, sorrow doth
pass him untouched.

Who the Vejayanta Palace pushed with his foot and
set quaking,

While, at his magical might, quaking with fear sat the gods,
This now recalling, that monk, disciple of Him the Awakened,
Though hard bestead by thee, Dark One, bides from all sorrow secure.

Who in Vejayanta Palace questioned the King of the Gods,
Asking: 'But knowest thou, friend, the Ceasing, the Freeing from Craving?'
While to each question as put duly the deity answered.
All this remembering, that monk, disciple of Him the Awakened,
Hard as thou harriedst him, Dark One, still is from suffering free.

Who, to the Hall of the Gods mounting, made quest of their Lord:
'Friend, art thou still of that notion which thou wast holding of yore?
Seest thou not now how unlasting the splendours and glories of Brahmā?'
Unto whom Brahmā made answer duly in order as questioned:
'Honoured One, now is my seeing, not as my seeing aforetime;
Now I perceive how unlasting these splendours and glories of Brahmā;
Then how in error was I to think, "I am constant, eternal!"'
All this recalling, that monk, disciple of Him the Awakened,
Though thou attackedst him, Dark One, him sorrow cometh not nigh.

Who to Mount Meru's high summit, ecstasy-aided ascended,
Compassed East Videha Forest, sounded earth's undermost deeps,
This in his memory, that monk, disciple of Him the Awakened,
By thee assaulted, thou Dark One, yet is from pain all secure.

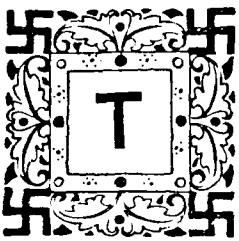
Never was fire that considered: 'There is a fool: let me scorch him!'
But, dashing full at the blaze, lo! the fool scorches himself!
Even so, Māra, shalt thou, against the Accomplished One dashing,
Sear but thyself like the fool, flinging himself in the flame.
Woe this shall work to thee, Māra, against the Accomplished One dashing!
What, Wicked One, couldst thou think: 'Evil shall leave me unscathed!'
Nay, but the wrong thou hast done, long shall it lead to thy hurting!
Ware thou the Wake One, O Māra! Vex His disciples no more!

Thus in Bhesakaḷa Forest, Māra by monk was confounded.
Straightway the demon dejected, vanishing, fled from the spot.

Appendix.

I.

The Root Procedure.



hus by me [has it been] heard.

At one time the Blessed One abode at Ukkaṭṭha, in Pleasant Grove, at the foot of the Great Sāl Tree.

There now the Blessed One addressed the mendicants, saying: 'Mendicants!'

'Lord!' replied those mendicants to the Blessed One.

The Blessed One said this: 'I shall expound to you, O mendicants, the root procedure of all things. Listen to it: bear it well in mind! I shall speak.'

'Even so, Lord!' those mendicants then replied to the Blessed One.

The Blessed One said this:

Here, O mendicants, the unlearned worldling, not seeing the Noble Ones, of the Noble Teaching uninformed, in the Noble Teaching untrained; not seeing Good Men, of the Teaching of Good Men uninformed, in the Teaching of Good Men untrained; regards Earth as earth. Having regarded Earth as earth, he thinks Earth, thinks on Earth, thinks about Earth. 'Earth is mine,' he thinks; in Earth he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards Water as water. Having regarded Water as water, he thinks Water, thinks on Water, thinks about Water. 'Water is mine,' he thinks; in Water he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards Fire as fire. Having regarded Fire as fire, he thinks Fire, thinks on Fire, thinks about Fire. 'Fire is mine,' he thinks; in Fire he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards Air as air. Having regarded Air as air, he thinks Air, thinks on Air, thinks about Air. 'Air is mine,' he thinks; in Air he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards Beings as beings. Having regarded Beings as beings, he thinks Beings, thinks on Beings, thinks about Beings. 'Beings are mine,' he thinks; in Beings he rejoices; and this for what reason? '[They are] not thoroughly comprehended by him,' say I.

He regards the Gods as gods. Having regarded the Gods as gods, he thinks Gods, thinks on Gods, thinks about Gods. 'The Gods are mine,' he thinks; in the Gods he rejoices; and this for what reason? '[They are] not thoroughly comprehended by him,' say I.

He regards the Lord of Creatures as lord of creatures. Having regarded the Lord of Creatures as lord of creatures, he thinks the Lord of Creatures, thinks on the Lord of Creatures, thinks about the Lord of Creatures. 'The Lord of Creatures is mine,' he thinks; in the Lord of Creatures he rejoices; and this for what reason? '[He is] not thoroughly comprehended by him,' say I.

He regards Brahmā as brahmā. Having regarded Brahmā as brahmā, he thinks Brahmā, thinks on Brahmā, thinks about Brahmā. 'Brahmā is mine,' he thinks; in Brahmā he rejoices; and this for what reason? '[He is] not thoroughly comprehended by him,' say I.

He regards The Radiant Ones as The Radiant Ones. Having regarded The Radiant Ones as The Radiant Ones, he thinks The Radiant Ones, thinks on The Radiant Ones, thinks about The Radiant Ones. 'The Radiant Ones are mine,' he thinks; in The Radiant Ones he rejoices; and this for what reason? '[They are] not comprehended by him,' say I.

He regard The Shining Ones as The Shining Ones. Having regarded The Shining Ones as The Shining Ones, he thinks The Shining Ones, thinks on The Shining Ones, thinks about The Shining Ones. 'The Shining Ones are mine,' he thinks; in

The Shining Ones he rejoices; and this for what reason? '[They are] not thoroughly comprehended by him,' say I.

He regards The Vehapphala Ones as The Vehapphala Ones. Having regarded The Vehapphala Ones as The Vehapphala Ones, he thinks The Vehapphala Ones, thinks on The Vehapphala Ones, thinks about The Vehapphala Ones. 'The Vehapphala Ones are mine,' he thinks; in The Vehapphala Ones he rejoices; and this for what reason? '[They are] not thoroughly comprehended by him,' say I.

He regards The Victorious Ones as The Victorious Ones. Having regarded The Victorious Ones as The Victorious Ones, he thinks The Victorious Ones, thinks on The Victorious Ones, thinks about The Victorious Ones. 'The Victorious Ones are mine,' he thinks; in The Victorious Ones he rejoices; and this for what reason? '[They are] not thoroughly comprehended by him,' say I.

He regards the Sphere of Boundless Space as the Sphere of Boundless Space. Having regarded the Sphere of Boundless Space as the Sphere of Boundless Space, he thinks the Sphere of Boundless Space, thinks on the Sphere of Boundless Space, thinks about the Sphere of Boundless Space. 'The Sphere of Boundless Space is mine,' he thinks; in the Sphere of Boundless Space he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Sphere of Boundless Consciousness as the Sphere of Boundless Consciousness. Having regarded the Sphere of Boundless Consciousness as the Sphere of Boundless Consciousness, he thinks the Sphere of Boundless Consciousness, thinks on the Sphere of Boundless Consciousness, thinks about the Sphere of Boundless Consciousness. 'The Sphere of Boundless Consciousness is mine,' he thinks; in the Sphere of Boundless Consciousness he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Sphere of Nothingness as the Sphere of Nothingness. Having regarded the Sphere of Nothingness as the Sphere of Nothingness, he thinks the Sphere of Nothingness, thinks on the Sphere of Nothingness, thinks about the Sphere of Nothingness. 'The Sphere of Nothingness is mine,' he thinks; in the Sphere of Nothingness he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Sphere of Neither Perception nor Non-

perception as the Sphere of Neither Perception nor Non-perception. Having regarded the Sphere of Neither Perception nor Non-perception as the Sphere of Neither Perception nor Non-perception, he thinks the Sphere of Neither Perception nor Non-perception, thinks on the Sphere of Neither Perception nor Non-perception, thinks about the Sphere of Neither Perception nor Non-perception. 'The Sphere of Neither Perception nor Non-perception is mine,' he thinks; in the Sphere of Neither Perception nor Non-perception he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Seen as the Seen. Having regarded the Seen as the Seen, he thinks the Seen, thinks on the Seen, thinks about the Seen. 'The Seen is mine,' he thinks; in the Seen he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Heard as the Heard. Having regarded the Heard as the Heard, he thinks the Heard, thinks on the Heard, thinks about the Heard. 'The Heard is mine,' he thinks; in the Heard he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Sensed as the Sensed. Having regarded the Sensed as the Sensed, he thinks the Sensed, thinks on the Sensed, thinks about the Sensed. 'The Sensed is mine,' he thinks; in the Sensed he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Apprehended as the Apprehended. Having regarded the Apprehended as the Apprehended, he thinks the Apprehended, thinks on the Apprehended, thinks about the Apprehended. 'The Apprehended is mine,' he thinks; in the Apprehended he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Unity as the Unity. Having regarded the Unity as the Unity, he thinks the Unity, thinks on the Unity, thinks about the Unity. 'The Unity is mine,' he thinks; in the Unity he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the Diversity as the Diversity. Having regarded the Diversity as the Diversity, he thinks the Diversity, thinks on the Diversity, thinks about the Diversity. 'The Diversity is mine,' he thinks; in the Diversity he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards the All as the All. Having regarded the All as the All, he thinks the All, thinks on the All, thinks about the All. 'The All is mine,' he thinks; in the All he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

He regards Nibbāna as Nibbāna. Having regarded Nibbāna as Nibbāna, he thinks Nibbāna, thinks on Nibbāna, thinks about Nibbāna. 'Nibbāna is mine,' he thinks; in Nibbāna he rejoices; and this for what reason? '[It is] not thoroughly comprehended by him,' say I.

But that mendicant learner, O mendicants, who lives not [yet] perfected in mind, [as yet only] aspiring to Supreme Security—he recognises Earth as Earth. [But] having recognised Earth as Earth, let him not think Earth, let him not think on Earth, let him not think about Earth! 'Earth is mine,' let him not say! Let him not rejoice in Earth! and this for what reason? '[That it may come] to be thoroughly comprehended by him,' say I.

Water—Fire—Air—Beings—Gods—The Lord of Creatures—Brahmā—The Radiant Ones—The Shining Ones—The Vehapphala Ones—The Victorious Ones—the Sphere of Boundless Space—the Sphere of Boundless Consciousness—the Sphere of Nothingness—the Sphere of Neither Perception nor Non-perception—the Seen—the Heard—the Sensed—the Apprehended—the Unity—the Diversity—the All—Nibbāna he recognises as Nibbāna. [But] having recognised Nibbāna as Nibbāna, let him not think Nibbāna, let him not think on Nibbāna, let him not think about Nibbāna! 'Nibbāna is mine,' let him not say! Let him not rejoice in Nibbāna! and this for what reason? '[That it may come] to be thoroughly comprehended by him,' say I.

But that mendicant, O mendicants, who, exalted, is abidingly rid of Bane, having done what was to do, laid down the burden, attained his object, wholly destroyed the fetter of existence, [being] freed by perfect wisdom—he recognises Earth as Earth. [But] having recognised Earth as Earth, he does not think Earth, does not think on Earth, does not think about Earth. 'Earth is mine,' he does not think; in Earth he does not rejoice; and this for what reason? '[It is] thoroughly comprehended by him,' say I.

Water—and so forth—Fire—and so forth—Nibbāna he recognises as Nibbāna. [But] having recognised Nibbāna as

Nibbāna, he does not think Nibbāna, does not think on Nibbāna, does not think about Nibbāna. 'Nibbāna is mine,' he does not think; in Nibbāna he does not rejoice; and this for what reason? '[It is] thoroughly comprehended by him,' say I.

But that mendicant, O mendicants, who, exalted, is abidingly rid of Bane, having done what was to do, laid down the burden, attained his object, wholly destroyed the fetter of existence, [being] freed by perfect wisdom—he recognises Earth as Earth. [But] having recognised Earth as Earth, he does not think Earth, does not think on Earth, does not think about Earth. 'Earth is mine,' he does not think; in Earth he does not rejoice; and this for what reason? By the Destruction of Craving [he has achieved] Freedom from Craving.

Water—and so forth—Fire—and so forth—Nibbāna he recognises as Nibbāna. [But] having recognised Nibbāna as Nibbāna, he does not think Nibbāna, does not think on Nibbāna, does not think about Nibbāna. 'Nibbāna is mine,' he does not think; in Nibbāna he does not rejoice; and this for what reason? By the Destruction of Craving [he has achieved] Freedom from Craving.

But that mendicant, O mendicants, who, exalted, is abidingly rid of Bane, having done what was to do, laid down the burden, attained his object, wholly destroyed the fetter of existence, [being] freed by perfect wisdom—he recognises Earth as Earth. [But] having recognised Earth as Earth, he does not think Earth, does not think on Earth, does not think about Earth. 'Earth is mine,' he does not think; in Earth he does not rejoice; and this for what reason? By the Destruction of Hatred [he has achieved] Freedom from Hatred.

Water—and so forth—Fire—and so forth—Nibbāna he recognises as Nibbāna. [But] having recognised Nibbāna as Nibbāna, he does not think Nibbāna, does not think on Nibbāna, does not think about Nibbāna. 'Nibbāna is mine,' he does not think; in Nibbāna he does not rejoice; and this for what reason? By the Destruction of Hatred [he has achieved] Freedom from Hatred.

But that mendicant, O mendicants, who, exalted, is abidingly rid of Bane, having done what was to do, laid down the burden, attained his object, wholly destroyed the fetter of existence, [being] freed by perfect wisdom—he recognises Earth as Earth.

[But] having recognised Earth as Earth, he does not think Earth, does not think on Earth, does not think about Earth. 'Earth is mine,' he does not think; in Earth he does not rejoice; and this for what reason? By the Destruction of Delusion [he has achieved] Freedom from Delusion.

Water—and so forth—Fire—and so forth—Nibbāna he recognises as Nibbāna. But having recognised Nibbāna as Nibbāna, he does not think Nibbāna, does not think on Nibbāna, does not think about Nibbāna. 'Nibbāna is mine,' he does not think; in Nibbāna he does not rejoice; and this for what reason? By the Destruction of Delusion [he has achieved] Freedom from Delusion.

But an Accomplished One, O mendicants, exalted, perfectly, completely awakened, recognises Earth as Earth. [But] having recognised Earth as Earth, He does not think Earth, does not think on Earth, does not think about Earth. 'Earth is mine,' He does not think; in Earth He does not rejoice; and this for what reason? '[It is] thoroughly comprehended by the Accomplished One,' say I.

Water—and so forth—Fire—and so forth—Nibbāna He recognises as Nibbāna, [But] having recognised Nibbāna as Nibbāna, He does not think Nibbāna, does not think on Nibbāna, does not think about Nibbāna. 'Nibbāna is mine,' He does not think; in Nibbāna He does not rejoice; and this for what reason? '[It is] thoroughly comprehended by the Accomplished One,' say I.

But an Accomplished One, O mendicants, exalted, perfectly, completely awakened, recognises Earth as Earth. [But] having recognised Earth as Earth, He does not think Earth, does not think on Earth, does not think about Earth. 'Earth is mine,' He does not think; in Earth He does not rejoice; and this for what reason? Thus having discerned, 'Delight [is] the root of suffering; through Becoming [proceeds] Birth; to what has become [arrive] growth and decay and death,' therefore, O mendicants: 'An Accomplished One, by the destruction of all desires, by dispassion, by cessation, by relinquishment, by renunciation, has fully attained to the Supreme, Perfect Awakening,' say I.

Water—and so forth—Fire—and so forth—Nibbāna He regards as Nibbāna. [But] having regarded Nibbāna as Nibbāna,

He does not think Nibbāna, does not think on Nibbāna, does not think about Nibbāna. 'Nibbāna is mine,' He does not think; in Nibbāna He does not rejoice; and this for what reason? 'Thus having discerned, 'Delight [is] the root of suffering; through Becoming [proceeds] Birth; to what has become [arrive] growth and decay and death,' therefore, O mendicants: 'An Accomplished One, by the destruction of all desires, by dispassion, by cessation, by relinquishment, by renunciation, has fully attained to the Supreme, Perfect Awakening,' say I.

This the Blessed One said. Pleased, those mendicants delighted in what was spoken by the Blessed One.

II.

All Bane.

Thus by me [has it been] heard.

At one time the Blessed One abode at Sāvatthi in the Jeta Forest, in Anāthapiṇḍika's pleasure park.

There now the Blessed One addressed the mendicants, saying: 'Mendicants!'

'Lord!' those mendicants replied to the Blessed One.

The Blessed One said this: 'I shall expound to you, O mendicants, the procedure for the subjugation of all Bane. Listen to it: bear [it] well in mind! I shall speak.'

'Even so, Lord!' those mendicants then replied to the Blessed One.

The Blessed One said this:—

To the knowing person, to the seeing person, O mendicants, I proclaim the destruction of the Banes; not to the unknowing person, not to the unseeing person. And what, O mendicants, of knowing, what of seeing is [of importance for] the destruction of the Banes? Wise pondering and unwise pondering. Even by unwise pondering, O mendicants, do un-arisen Banes arise and arisen Banes increase. And even by wise pondering, O mendicants, un-arisen Banes do not arise and arisen Banes disappear.

There are, mendicants, Banes to be got rid of by [right]

seeing. There are Banes to be got rid of by Subjugation. There are Banes to be got rid of by practice. There are Banes to be got rid of by patient endurance. There are Banes to be got rid of by avoidance. There are Banes to be got rid of by suppression. There are Banes to be got rid of by mental exercise.

And what, O mendicants, are the Banes to be got rid of by [right] seeing?

Here, O mendicants, the unlearned worldling, not seeing the Noble Ones, of the Noble Teaching uninformed, in the Noble Teaching untrained; not seeing Good Men, of the Teaching of Good Men uninformed, in the Teaching of Good Men untrained; does not know the things that ought to be pondered, does not know the things that ought not to be pondered. He, not knowing the things that ought to be pondered, not knowing the things that ought not to be pondered, what things ought not to be pondered—those things he ponders; what things ought to be pondered—those things he does not ponder.

And what, O mendicants, are the things which ought not to be pondered, which things he ponders?

[Through] what things, mendicants, being pondered by him, the un-arisen Bane of Lust arises or the arisen Bane of Lust increases, or the un-arisen Bane of Existence arises or the arisen Bane of Existence increases, or the un-arisen Bane of Ignorance arises or the arisen Bane of Ignorance increases—these are the things that ought not to be pondered, which things he ponders.

And what, O mendicants, are the things which ought to be pondered, which things he does not ponder?

[Through] what, O mendicants, being pondered by him, the un-arisen Bane of Lust does not arise or the arisen Bane of Lust disappears; the un-arisen Bane of Existence does not arise or the arisen Bane of Existence disappears; or the un-arisen Bane of Ignorance does not arise or the arisen of Ignorance disappears—these are the things that ought to be pondered, which things he does not ponder.

To him, pondering the things that ought not to be pondered, not pondering the things that ought to be pondered, even un-arisen Banes arise and arisen Banes increase.

Thus unwisely he ponders: 'Was I indeed in the distant past? Was I indeed not in the distant past? What indeed was

I in the distant past? How indeed was I in the distant past? What having been, what indeed was I in the distant past? Shall I indeed be in the distant future? Shall I indeed not be in the distant future? What indeed shall I be in the distant future? How indeed shall I be in the distant future? What having been, what indeed shall I be in the distant future?' Or now, in the present time, inwardly he is questioning: 'Am I indeed? Am I indeed not? What indeed am I? How indeed am I? This being—whence [is it] come indeed? whither going, what shall it be?'

In him thus unwisely pondering, a certain one theory arises of [these] six theories:

'A Self is mine!'—this theory arises in him as true, as trustworthy. 'A Self is not mine!'—this theory arises in him as true, as trustworthy. 'Even by Self I recognise Self!'—this theory arises in him as true, as trustworthy. 'Even by Self I recognise non-Self!'—this theory arises in him as true, as trustworthy. 'Even by non-Self I recognise Self!'—this theory arises in him as true, as trustworthy.

Or perhaps thus is the theory [that arises] in him: 'This same Self of mine I hold, there and there experiences the fruit of good and of evil deeds [that are] to be experienced; and verily this Self of mine is permanent, stable, eternal, not subject to mutation, eternally the same; even there it is established.'

This, mendicants, is called gone to theory, laid hold of by theory, the desert of theory, the acted play of theory, the writhing in theory, the clog of theory. Joined to the clog of theory, mendicants, the unlearned worldling does not get free from birth, growth and decay and death, from sorrows, from lamentations, from sufferings, from griefs, from despairs. 'He does not get free from Suffering,' say I.

However, mendicants, the instructed Noble Disciple, seeing the Noble Ones, informed of the Noble Teaching, well trained in the Noble Teaching, seeing Good Men, informed of the Teaching of Good Men—he knows the things that ought to be pondered, knows the things that ought not to be pondered. Knowing the things that ought to be pondered, knowing the things that ought not to be pondered—what things ought not

to be pondered, these things he does not ponder; what things ought to be pondered, these things he ponders.

And what, O mendicants, are the things that ought not to be pondered, which things he does not ponder?

[Through] what things, mendicants, being pondered by him, the un-arisen Bane of Lust arises or the arisen Bane of Lust increases; or the un-arisen Bane of Existence arises or the arisen Bane of Existence increases; or the un-arisen Bane of Ignorance arises or the arisen Bane of Ignorance increases—these are the things that ought not to be pondered, which things he does not ponder.

And what, O mendicants, are the things that ought to be pondered, which things he ponders?

[Through] what things, mendicants, being pondered by him, the un-arisen Bane of Lust does not arise or the arisen Bane of Lust disappears; or the un-arisen Bane of Existence—and so forth—the un-arisen Bane of Ignorance does not arise or the arisen Bane of Ignorance disappears—these are the things that ought to be pondered, which things he ponders.

To him not pondering the things that ought not to be pondered, pondering the things that ought to be pondered, un-arisen Banes verily do not arise and arisen Banes disappear.

'This is Suffering!' wisely he ponders. 'This is the Origin of Suffering!' wisely he ponders. 'This is the Annihilation of Suffering!' wisely he ponders. 'This is the Path leading to the Annihilation of Suffering!' wisely he ponders. From him, thus pondering, three fetters disappear—the Theory of Self-existence, Uncertainty, Reliance upon Forms and Ceremonies.

These, O mendicants, are called the Banes to be got rid of by [right] seeing.

And what, O mendicants, are the Banes to be got rid of by subjugation?

Here, O mendicants, a mendicant wisely reflective dwells subjugated [with the] subjugation of the sense of sight. Inasmuch, mendicants, as to him dwelling indeed unsubjugated [with the] subjugation of the sense of sight, there would arise vexatious, distressing Banes, dwelling subjugated [with the] subjugation of the sense of sight—thus these Banes, vexatious, distressing are not. Wisely reflective he dwells subjugated [with the] subjugation of the sense of hearing—and so forth—

he dwells subjugated [with the] subjugation of the sense of smell—he dwells subjugated [with the] subjugation of the sense of taste—he dwells subjugated [with the] subjugation of the sense of touch—wisely reflective he dwells subjugated [with the] subjugation of the sense of thought. Inasmuch, mendicants, as to him dwelling indeed unsubjugated [with the] subjugation of the sense of thought, there would arise vexatious, distressing Banes; dwelling subjugated [with the] subjugation of the sense of thought—thus these Banes vexatious, distressing are not. Inasmuch, mendicants, as to him dwelling indeed unsubjugated [with] subjugation, vexatious, distressing Banes would arise, dwelling subjugated [with] subjugation—thus these Banes, vexatious, distressing are not.

These, O mendicants, are called Banes to be got rid of by subjugation.

And what, O mendicants, are the Banes to be got rid of by practice?

Here, mendicants, a mendicant, wisely reflective, practises the [wearing of his] robe, in so far [as it serves] for protection from cold, for protection from heat, for protection from flies, gnats, wind, sun, and contact with creeping creatures; in so far [as it serves in the] matter of concealing his shame. Wisely reflective, he practises [the eating of his] begged food, neither for pleasure nor enjoyment nor adornment nor display; in so far [as it serves] for the maintenance of this body, [its] preservation against damage; for [its] assistance [in living] the Holy Life. [He says:] 'The old feeling I repel, and the new feeling I do not cause to arise; and my livelihood shall be blameless, and comfortable living [shall be mine]. 'Wisely reflective, he practises [inhabiting his] dwelling, in so far [as it serves] for protection from cold, for protection from heat, for protection from flies, gnats, wind, sun, and contact with creeping creatures; in so far [as it serves for] avoidance of dangers from climate, [and in] the matter of a place of retirement for meditation. Wisely reflective, he practises [partaking of] medicines and requisites [used] on account of sickness, in so far [as they serve for] protection from feelings of hurt arisen, for [procuring] complete freedom from suffering. Inasmuch, mendicants, as to him not [thus] practising, vexatious, distressing

Banes would arise, thus practising, these Banes, vexatious, distressing are not.

These, O mendicants, are called Banes to be got rid of by practice.

And what, O mendicants, are the Banes to be got rid of by patient endurance?

Here, mendicants, a mendicant, wisely reflective, is patiently enduring in cold, heat, hunger, thirst, flies, gnats, wind, sun, contact with creeping creatures, abusive and ill-meant ways of speech; and is patiently enduring under arisen bodily feelings [that are] painful, piercing, harsh, sharp, bad, life-taking. Inasmuch, mendicants, as to him, not indeed being patiently enduring, vexatious, distressing Banes would arise, being thus patiently enduring, these Banes, vexatious, distressing are not.

These, O mendicants, are called Banes to be got rid of by patient endurance.

And what, O mendicants, are the Banes to be got rid of by avoidance?

Here, O mendicants, a mendicant, wisely reflective, avoids a raging elephant, avoids a raging horse, avoids a raging bull, avoids a raging dog, a snake, a tree stump, a water-hole, a cliff, a cesspool, a cesspit. In such unfitting places to be sitting, such unfitting resorts to be frequenting, with such evil friends to be consorting, of whom the wise among fellow monks on grounds of evil would disapprove—that unfitting place and that unfitting resort and those evil friends, wisely reflective, he avoids. Inasmuch, mendicants, as to him not [thus] avoiding, vexatious, distressing Banes would arise, thus avolding, these Banes, vexatious, distressing are not.

These, O mendicants, are called Banes to be got rid of by avoidance.

And what, O mendicants, are the Banes to be got rid of by suppression?

Here, mendicants, a mendicant, wisely reflective, repulses, puts away, suppresses, makes an end of, causes not to be, an arisen thought of Lust; repulses, puts away, suppresses, makes an end of, causes not to be, an arisen thought of Ill-will; repulses, puts away, suppresses, makes an end of, causes not to be, an arisen thought of malice; repulses, puts away, suppresses, makes an end of, causes not to be, any arisen evil and insalutary

idea. Inasmuch, mendicants, as to him not [thus] suppressing, vexatious, distressing Banes would arise, thus suppressing, these Banes, vexatious, insalutary are not.

These, O mendicants, are called Banes to be got rid of by suppression.

And what, O mendicants, are the Banes to be got rid of by mental exercise?

Here, mendicants, a mendicant, wisely reflective, mentally exercises the Constituent of Enlightenment, Recollectedness; relying on retirement, dispassion, cessation, passing into relinquishment. Wisely reflective he practises the Constituent of Enlightenment, Investigation of the Teaching—and so forth—he mentally practises the Constituent of Enlightenment, Energy—he mentally practises the Constituent of Enlightenment, Spiritual Enthusiasm—he mentally practises the Constituent of Enlightenment, Tranquillity—he mentally practises the Constituent of Enlightenment, Concentration—he mentally practises the Constituent of Enlightenment, Evenmindedness; relying on retirement, dispassion, cessation, passing into relinquishment. Inasmuch, mendicants, as to him not [thus] mentally practising, vexatious, distressing Banes would arise, thus practising, these Banes, vexatious, distressing are not.

Forasmuch, mendicants, as in the mendicant what Banes are to be got rid of by [right] seeing are got rid of by [right] seeing; what Banes are to be got rid of by subjugation are got rid of by subjugation; what Banes are to be got rid of by practice are got rid of by practice; what Banes are to be got rid of by patient endurance are got rid of by patient endurance; what Banes are to be got rid of by suppression are got rid of by suppression; what Banes are to be got rid of by mental exercise are got rid of by mental exercise—this, O mendicants, is called a mendicant who dwells subjugated [with the] subjugation of all Bane, having cut off Craving, flung aside the Fetter, by the perfect termination of pride made an end of Suffering.

This the Blessed One said. Pleased, those mendicants delighted in what was spoken by the Blessed One.

III.

Heirs of the Teaching.

Thus by me [has it been] heard.

At one time the Blessed One abode at Sāvatthi, in the Jeta Forest, in Anāthapiṇḍika's pleasure park.

There now the Blessed One addressed the mendicants, saying: "Mendicants!"

"Lord!" those mendicants replied to the Blessed One.

The Blessed One said this:—

"Heirs of the Teaching be ye to me, O mendicants! Be not heirs of material necessities! There is in me compassion upon you. 'What!' [I say,] 'my disciples are to be heirs of the Teaching, not heirs of material necessities.' And [if] you, O mendicants, should be to me heirs of material necessities, not heirs of the Teaching, therefor being pointed out, you would be [spoken of] thus: 'Heirs of material necessities abide the disciples of the Teacher, not heirs of the Teaching.' Therefor being pointed out, I also would be [spoken of] thus: 'Heirs of material necessities abide the disciples of the Teacher, not heirs of the Teaching.'

"And if you, O mendicants, should be to me heirs of the Teaching, not heirs of material necessities, therefor not being pointed out, you would be [spoken of] thus: 'Heirs of the Teaching abide the disciples of the Teacher, not heirs of material necessities.' Therefor not being pointed out, I also would be [spoken of] thus: 'Heirs of the Teaching abide the disciples of the Teacher, not heirs of material necessities.' Wherefore, O mendicants, be ye to me heirs of the Teaching! Be not heirs of material necessities! There is in me compassion upon you. 'What!' [I say] 'my disciples are to be heirs of the Teaching, not heirs of material necessities.'

"Here, O mendicants, having eaten sufficient, [being] invited, [if] I should be completed, finished, satisfied, and there should be begged food of mine left over, to be thrown away, [and] then two mendicants should come, worn out with hunger and weakness, to them I thus should speak: 'I indeed, O mendicants, having eaten sufficient, [being] invited, am completed, finished, satisfied, and there is this begged food of mine left over to be

thrown away. If you wish, eat! If you do not eat, I now shall throw [it] away on ground free from growing grass, or pour [it] into water free from living creatures.'

"[If] then, to one mendicant thus it should be: 'The Blessed One indeed, having eaten sufficient, [being] invited, [is] completed, finished, satisfied, and there is this begged food of the Blessed One left over to be thrown away. If we do not eat, the Blessed One now will throw [it] away on ground free from growing grass, or pour [it] into water free from living creatures. But this indeed [has been] said by the Blessed One: "Heirs of the Teaching be ye to me! Be not heirs of material necessities!" But this indeed [is] a certain material necessity—namely, begged food. What now, if I, not having eaten this begged food, with this hunger and weakness, thus pass this day and night?' [and] not having eaten the begged food; even in hunger and weakness, he thus should pass the day and night.

"[And if] then, to the second mendicant, thus it should be: 'The Blessed One indeed, having eaten sufficient, [being] invited, [is] completed, finished, satisfied, [and] there is this begged food of the Blessed One left over to be thrown away. If we do not eat, the Blessed One now will throw [it] away on ground free from growing grass, or pour [it] into water free from living creatures. What now if I, having eaten this begged food, having relieved hunger and weakness, thus should pass the day and night?' [and] having eaten the begged food, having relieved hunger and weakness, he thus should pass the day and night.

"Although, O mendicants, that mendicant, having eaten that begged food, having relieved hunger and weakness, thus [without blame] should pass that day and night, still, that same first mendicant of mine is more to be honoured and to be praised. This for what reason? [In respect] of that mendicant, O mendicants, long time indeed will it conduce to [his] frugality, contentment, riddance [of faults], easiness of support, strenuousness. Wherefore, O mendicants, be ye to me heirs of the Teaching! Be not heirs of material necessities! There is in me compassion upon you. 'What!' [I say,] 'my disciples are to be heirs of the Teaching, not heirs of material necessities.'"

This the Blessed One said. This having said, the Auspicious One, having risen from [His] seat, entered [His] dwelling.

Then the venerable Sariputta, not long after the departure of the Blessed One, addressed the mendicants thus: "Mendicants!"

"Friend!" those mendicants then replied to the venerable Sāriputta.

The venerable Sāriputta said this:—

"To what extent, then, the Teacher dwelling secluded, do the disciples not study solitude? And then, the Teacher dwelling secluded, to what extent do the disciples study solitude?"

"From far, indeed, friend, would we come near to the venerable Sāriputta to know the meaning of this speech. Good, truly, that the venerable Sāriputta make evident the meaning of this speech! Having heard the venerable Sāriputta, the mendicants will bear in mind [his words]."

"Therefore indeed, friends, listen! and bear well in mind [my words]! I shall speak."

"Even so, friend!" those mendicants then replied to the venerable Sāriputta.

The venerable Sāriputta said this:—

"Here friends, the Teacher dwelling secluded, the disciples do not study solitude. And what things the Teacher calls for the forsaking of—these things they do not forsake. They are luxurious and lax, in visiting chiefly [employed], in [respect of] solitude, [having] thrown aside the burden. There, friends, the elder mendicants, through three causes become blamed—[by these namely:] 'The Teacher dwelling secluded, the disciples do not study solitude.' Through this first cause the elder mendicants become blamed. 'And what things the Teacher calls for the forsaking of—these things they do not forsake.' Through this second cause the elder mendicants become blamed. 'Luxurious and lax [are they], in visiting chiefly [employed], in [respect of] solitude, [having] thrown aside the burden. Through this third cause the elder mendicants become blamed. The elder mendicants indeed, friends, through these three causes become blamed.

"There, friends, the middle mendicants—and so forth—new mendicants through three causes become blamed. 'The Teacher dwelling secluded, the disciples do not study solitude.' Through this first cause the new mendicants become blamed. 'And what

things the Teacher calls for the forsaking of—these things they do not forsake.' Through this second cause the new mendicants become blamed. 'Luxurious and lax [are they], in visiting chiefly [employed], in [respect of] solitude, [having] thrown aside the burden.' Through this third cause the new mendicants become blamed. The new mendicants indeed, friends, through these three causes become blamed. To this extent indeed, friends, the Teacher dwelling secluded, the disciples do not study solitude.

"But to what extent, the Teacher dwelling secluded, do the disciples study solitude?

"Here, friends, the Teacher dwelling secluded, the disciples study solitude. And what things the Teacher calls for the forsaking of—these things they forsake. And [they are] not luxurious nor lax, in [respect of] visiting [they have] thrown aside the burden, in [respect of] solitude principally [employed].

"There, friends, the elder mendicants through three causes become praised. 'The Teacher dwelling secluded, the disciples study solitude.' Through this first cause the elder mendicants become praised. 'And what things the Teacher calls for the forsaking of—these things they forsake.' Through this second cause the elder mendicants become praised. 'And [they are] not luxurious nor lax; in [respect of] visiting [they have] thrown aside the burden; in [respect of] solitude principally [employed]. Through this third cause the elder mendicants become praised. The elder mendicants indeed, friends, through these three causes become praised.

"There, friends, the middle mendicants—and so forth—new mendicants, through these three causes become praised. 'The Teacher dwelling secluded, the disciples study solitude.' Through this first cause the new mendicants become praised. 'And what things the Teacher calls for the forsaking of—these things they forsake.' Through this second cause the new mendicants become praised. 'And [they are] not luxurious nor lax, in [respect of] visiting, [they have] thrown aside the burden, in [respect of] solitude chiefly [employed].' Through this third cause the new mendicants become praised. The new mendicants indeed, friends, through these three causes become praised. To this extent indeed, friends, the Teacher dwelling secluded, the disciples study solitude.

"There, friends, Craving [is] evil and Hatred [is] evil. And for the forsaking of Craving, and for the forsaking of Hatred, there is a Middle Path, sight-making, knowledge-making; it leads to quietude, to penetration, to awakening, to Nibbāna.

"And what, friends, [is] that Middle Path, sight-making, knowledge-making, [which] leads to quietude, to penetration, to awakening, to Nibbāna?

"Even this [is] the Noble Eight-membered Way—namely: Right Seeing, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Recollectedness, Right Concentration. This indeed, friends, [is] that Middle Path, sight-making, . . . [which] leads to Nibbāna.

"There, friends, wrath [is] evil and enmity [is] evil—hypocrisy [is] evil and jealous self-esteem [is] evil—envy [is] evil and niggardliness [is] evil—deceit [is] evil and cunning [is] evil—obstinacy [is] evil and clamorousness [is] evil—pride [is] evil and conceit [is] evil—wildness [is] evil and heedlessness [is] evil; and for the forsaking of wildness and for the forsaking of heedlessness there is a Middle Path, sight-making . . . [which] leads to Nibbāna.

"And what, friends, [is] that Middle Path, sight-making . . . which leads to Nibbāna?

"Even this [is] the Noble Eight-membered Way—namely: Right Seeing, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Recollectedness, Right Concentration.

"This indeed, friends, [is] that Middle Path, sight-making, knowledge-making, which leads to quietude, to penetration, to awakening, to Nibbāna."

This the venerable Sāriputta said. Pleased, those mendicants delighted in what was spoken by the venerable Sāriputta.

THE END.

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